THE RESOLVED Christian;

Exhorting to Resolution.

WRITTEN,

To comfort the Faint-hearted.
To ſtrengthen the Faithfull.
To recall the Worldling:
AND
To perſwade All *Men*, ſo to run that they may obtaine.

by G. Powel

LONDON,
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1616.

To the Right Honorable Sr. Tho. Egerton Knight, L. Keeper of the great Seale of England, &c.

AS in Contemplation the weake understanding and shallow conceipt of Man cannot by one simple act, apprehend the perfect knowledge of those things which in themselues are excellent; euen so, in Practise, and wryting, it is impossible that at the first attempt, hee should attaine to the marke hee aymes at; vntill by further

conſideration & experience, his intended Purpoſe be brought to ſome Perfection. This is it that the wiſe Philoſopher ment where he ſaith, Nihil primo perfectum, *Nothing can be abſolute & perfect at the firſt. And againe, in another place,* The latter Coũcels are euer wiſeſt & ſafeſt. *Wherefore (Right Honourable) when I ſaw the earneſt deſires of many to reade ouer this ſmal Tract at, & perceiued that it found acceptation (albeit indeed it was not ſo abſolute, as I could haue wiſhed it to be,) I was the rather encouraged) notwithſtanding my earneſt ſtudies otherwiſe) to take further paines therein, & to ſupply thoſe wãts which paſſed in the former Edition: Being thus compelled by writing (in ſome ſort) to informe thoſe, whom otherwiſe I may not bee permitted to inſtruct, leaſt, with the vnprofitable Seruant, I ſhould ſeem to bury that poor Talent the Lord indued me with. What I haue performed herein, cõference of both the Editions together will ſoone declare. Thus committing the whole to the bleſ-*

ſing

sing of the Almighty; I commend your Honour to HIS gratious Protection, who honoureth them that honour HIM, and embraceth them, who RESOLVE to come vnto him.

Your Honors most humble

in all dutie to command.

Gabriel Powel.

To the Reader.

REsolute, or, Not-Resolued Christian, seeing Delight is the only marke that the humors of our age do aime at: Behold (*Man described, the world displayed, Death vnmasked, Feare dispelled, Temptations retented: The sicke comforted, the Prisoner cheered, the Faint-hearted strengthned, the Afflicted solaced, the Strong emboldned, the Persecuted encouraged, and Persecutors warned,*) an effectuall, delightful & sweet Bait to allure all men to a Christian Resolution; very wholesome, profitable, and necessarie.

The

The arguments of euery Chapter, and Section, of both the Bookes.

CHAP. I.
Of the misery of Man.

Sect.

1 *Of Mans Ignorance, Vngratitude, & Miserie.*
2 *Of the miserable Nature & Condition of Man.*
3 *Of the miseries incident to the seuerall Ages of Man.*
4 *Of the miseries of all Estates.*
5 *Of Mans three cruell enemies, which further and encrease his misery.*
6 *Why God would haue our life to be so miserable as it is.*

CHAP. II. Of Death.

Sect.

1 *What death is, and of the necessitie thereof.*
2 *Of the vncertainty of the houre of Death.*
3 *That death is to be desired of the godly.*

CHAP. III.
The causes vvhy man doth feare Death.

CHAP. IIII.

Of the first cause that maketh Death fearefull to a worldly Man, which is, the losse of honours, wealth, pleasure, &c. And the remedies against the same.

Sect.

1 *How farre we ought to be addicted vnto the world.*
2 *A remedie against the temptation of worldly honours and preferments.*
3 *A Remedie against the temptation of worldly riches and wealth.*
4 *Another remedy against the same temptation.*
5 *Testimonies out of the word of God, against the vanitie of worldly wealth.*
6 *A Remedie against the temptation of worldly pleasures.*
7 *A remedy against the temptation of vnwillingnesse to forsake wife, children, and friends.*
8 *That though a man die in debt, yet hee should not feare death.*
9 *Testimonies out of the holy Scriptures touching the care that God hath over Widowes and fatherlesse Children.*

CHAP. V.

Of the second cause that maketh Death fearefull to a worldly man: Which is, the paines and

and ſickneſſes which come before, or accompany Death: and the Remedies againſt the ſame.

Sect.

1 *Vnmortified men, no fit inhabitants for the heauenly Ieruſalem.*

2 *That ſickneſſe and tribulation is a token of Gods loue.*

3 *That God hath appointed his holy Angels to guard and preſerue vs in our ſickneſſes and troubles.*

4 *Comforts taken from the conſequents following Death.*

5 *Teſtimonies out of the holy Scriptures, that God is alwaies readie to helpe and aſſiſt them that ſeeke vnto him in the time of affliction and miſerie.*

CHAP. VI. Of Patience.

Sect.

1 *An exhortation to Chriſtian patience, after the example of Chriſt our Sauiour, and how the wicked behaue themſelues in their afflictions.*

2 *How the godly behaue themſelues in their ſickneſſes, and other calamities whatſoeuer.*

3 *That extremitie of paines ſhould not cauſe vs to be impatient.*

4 *That no man may aſſwage his griefe, by laying violent hands on himſelfe.*

5 *That our impatiencie doth prouoke God the more to puniſh vs.*

Teſti-

6 *Teſtimonies out of the holy Scriptures, exhorting vnto patience.*

CHAP. VII.

Of the third cauſe that makes a worldly man to feare death; which is, the want of faith & hope. And the remedies againſt the ſame.

Sect.

1 *That Faith is grounded vpon the faithfull Promiſe of Almighty God: and of the excellent effects of the ſame.*
2 *Remedies againſt the weakeneſſe of Faith.*
3 *That though a man preſently feeles not the peace of conſcience; nor hath a liuely apprehenſion that he is the child of God, yet he may haue true faith.*
4 *That God doth oftentimes ſuffer his children to be in a manner deſperate; and yet raiſeth them againe. And how we may know if we haue any faith.*
5 *That the leaſt meaſure of true Faith that is, or can be, is effectuall to ſaluation.*
6 *Teſtimonies out of the word of God, concerning life euerlaſting, vnto the which the faithfull doe come by death.*

CHAP. VIII.

Of the fourth cauſe that maketh Death fearfull to a worldly man: Which is, his guilty conſcience, and the feare of Gods iudgements

ments and punishments. And the Remedies against the same.

Sect.

1 *That God is ready to forgiue our sinnes, and to receiue a repentant sinner into grace and fauour.*

2 *That the faithfull ought not to feare damnation, forsomuch as they be the children of God.*

3 *That the members of Christ ought not to feare death and damnation, because Christ their Head hath vanquished and ouercome them alreadie.*

4 *That forgiuenesse of sinnes, is not a common benefit as the secure and careleſſe Christian imagineth.*

5 *What we must doe for the obtaining of the remission of our sinnes.*

6 *Testimonies out of the word of God, concerning the forgiuenesse of sinnes, promised to all such, as cleauing first to the merites of Christ onely, are truly penitent.*

The

The Arguments of the Chapters and Sections of the second Booke.

CHAP. I.

A Remedie for vnpenitent and obstinate Malefactors, that by the Magistrate are adiudged to die.

Sect.

1 *That there is a God.*
2 *That the soule of man is immortall.*
3 *The wrath of God against the Transgressors of his Commandements.*
4 *Transgressors of euery one of the tenne Commandements, and their punishments.*
5 *God his punishments vpon sinners at the day of Iudgement, with an exhortation to repentance.*

CHAP. II.

Comforts for the broken-hearted and penitent Malefactors, that by the Magistrate, are adiudged to die.

Sect.

1 *That Iudgement commeth from God.*
2 *Particular directions for the distressed party.*
3 *How the place of Peter is to be vnderstood, where he saith,* Let none of you suffer as a murtherer,

red, or as a theefe, &c. *And that God ſometimes doth call men by this meanes.*

4 *That the multitude of our ſinnes ſhould not make vs faint hearted.*

5 *That late repentance is good, if it be true Repentance, and how a man may iudge, whether his Repentance be vnfained or not.*

CHAP. III.

Comforts for ſuch condemned perſons, who feare and dread the rigor of the puniſhment they are enioyned to ſuffer.

Sect.

1 *What a man muſt doe to be eaſed of the painfull apprehenſion of death.*

2 *How God ordinarily behaueth himſelfe towards the Elect in this life*

3 *That the continuance of torments, ſhould not make vs afraid, or vnwilling to die.*

4 *That God oftentimes dealeth more mercifully with vs, then we doe perceiue he doth.*

CHAP. IIII.

Comforts for perſons wrongfully condemned to death.

Sect.

1 *That becauſe we haue deſerued death by our manifold ſins, we ought to die willingly, though other-*

otherwise we be innocently condemned.
2 That we must not reuenge our wrongs.
3 Comforts taken from the examples of them that haue beene innocently adiudged to die.
4 Comforts taken from the example of our Sauiour Christs innocent suffering: with a briefe declaration of the same.

Chap. V.

Comforts for such as suffer Persecution, or death, for the Testimony of a good conscience in matters of Religion or Iustice.

Sect.

1 Whereof commeth it that the wicked doe persecute the godly?
2 That wee must patiently suffer persecution and affliction for Religion or Iustice sake: and why?
3 That it is a blessed thing to suffer persecution for Religion or Iustice sake.
4 Of the benefites that the Crosse or affliction bringeth vnto vs.
5 That our afflictions are foreseene, & appointed by God & therefore to be taken in good part.
6 That we ought not to be dismaid at persecution, forsomuch as our cause is good.
7 That their estate is very dangerous that neuer suffer affliction.
8 That whosoeuer will bee ashamed of Christ, Christ will be ashamed of him.

9 That

9 That worldly pleasure, wealth, &c. should not withdraw vs from the confession of the truth.
10 That conscience in religion must not be dissembled.
11 Against the offence of the yeelding of time-servers, though they be better learned and wiser then we be.
12 That though the world condemne vs for fooles and too nice, yet wee must not take the part of profession.
13 That imprisonment for the testimony of a good conscience, is not thraldome and bondage, but rather comfort vs the more.
14 That increase of torments should not feare vs, but rather comfort vs the more.
15 That God loueth vs neuer the lesse though he suffer vs to taste of his cup, but rather, that hee doth loue vs so much the more.
16 That burning alliue is not so extreame a torment as it is thought to be.
17 That the patience of the Saints is not Stoicall indolency.
18 That wee must not be dismaid, though friends forsake vs, and that we must not yeeld vnto their vngodly suggestions.
19 That the pretence of nourishing of wife and children (when they haue no other meanes to liue) is no cause why wee should deny, or dissemble the knowne truth.
20 That the Lord will not fail his children in these daies, no more then he did in times past, in the old

old Teſtament, and in the time of the Primitiue Church.

21 That wee ſhould not be diſmaid at the facts, behauiour, and maieſty of mortall men.

22 Com'orts againſt the dulneſſe of ſpirit and vnfitneſſe to ſuffer.

23 What a great dignity Martyrdome is: And how we ſhould not thinke our ſelues vnworthy to ſuffer for Chriſt's ſake.

24 That the voluntary death of the Diuels Soldiers cannot make the ſuffrings of Martyrs vnregarded.

25 What the enemies of the truth procure vnto themſelues by perſecuting and murdering of Gods children.

THE

THE FIRST Booke of the Resolved Christian.

CHAP. I.
Of the misery of Man.

Of Mans Ignorance, Ungratitude, and Miserie.

Sect. I.

MAn in his estate of Innocency beeing the perfection of all Gods workes; in dignity little inferiour to the Angels; in authority, Lord of the whole world; by right, the inheritor of life eternall, & in all resemblances of diuine properties, in holinesse and righteousnesse like himselfe: as in excellency hee surmounted the rest of the creatures; being sound in body, sincere in soule, and perfect in both: so now, after his fall (notwithstanding the noble prerogatiues of Vnderstanding & Reason) in knowledge, gratitude, and felicity, he is farre inferior

Wherein man is inferiour vnto the creatures.

Mans ignorance.

vnto any of them: for what more ignorant, what more ingratefull, and what more miserable than man? So ignorant is hee, that hee knoweth not wherefore he liueth; so vngratefull, that he doth not acknowledge the benefits he receiued; & so miserable, that his beginning, continuance, and end, is nothing but miserie. There are foure sorts of Creatures in the world, among whom man is the most excellent, yet of all others hee aymeth least at the end & purpose of his creation. The first haue essence or being onely, as the earth, the water, the fire, the aire, the Sun and the Moone. The second haue essence and life, which are called vegetatiue, as hearbs, trees, and all plants. The third haue essence, life, and sence, or feeling, as fishes, foules, & all beasts. The fourth haue essence, life, sence, and reason, as Man. Now aske of Man, wherefore God hath created the

Man able to render a reason of the essence of the rest of the creatures, but not of his owne.

first sort of creatures; he will answer, he hath created the earth for the habitation both of Men & Beasts, & for the norishing of hearbs, trees, and plants; the waters for nauigation & nourishment of fishes, the stones for building, the fire and the Sunne, to giue light and heat, the aire to giue breath. Aske wherefore hee created the second sort: hee will answer, God created the hearbs and the trees, for the foode of man and beast. If ye demand wherfore the third sort of cretures were made; he wil answer God hath created fishes, foules, & other creatures,

tures, some for food, some for labor, and other for other vses. But aske of man, wherfore God hath created HIM, or to what end HE liueth; he will answer, he knoweth not, or, that God created him for himselfe, to prouide for himselfe whatsoeuer the lustes of the flesh may desire. The poore Artificer, to nourish his family, the Marchaunt, to enrich himselfe, the Courtier to grow in reputation, the Captaine, to attain vnto dignity and honor; some, to follow their pleasure, & others to take their ease. Now, what folly, what sottishnes is this, that Man endued with vnderstanding, can yeelde a reason for the essence and life of other creatures; yet he himselfe being the most excellent of al others, knoweth not wherfore he liueth, or wherefore God hath giuen him vnderstanding? This sottishnes is most pernitious, repleniſhed with all ingratitude; for whereas the rest of the Creatures created for Man, continually tend to the end of their creation, which is, to serue Man, in giuing him all things necessary for his maintenance; Man only, not knowing wherefore he liueth, inuerteth the end of his creation, referring to himselfe his essence, life, sense, and reason. He seeth, that among other creatures, there is not any created for it selfe, but to serue other: yet himselfe beeing indued with vnderstanding and Reason aboue others, is so blind, so vnreasonable, as to thinke, that he is

Note.

Mans Ingratitude.

created, not for any greater than himselfe, but euen for himselfe onely. Hence ariseth that desperate resolution in carnall men, that were they sure to liue alwaies in this world, they would not set a point by the kingdom of God. These be they, [a] *whose end is damnation, whose God is their belly, & whose glory is to their shame, which minde earthly things*, Who neuer tasted [b] *How sweet the Lord is.* [c] *Whom the lust of the flesh, the lust of the eyes, and the pride of life,* hath caused to contemne the [d] spirituall consolation and ioy of the godly. If, as our Sauiour saith, [e] to know God, and Iesus Christ, and so to know our selues, be eternall life, euen the greatest felicity of man; then surely, to be ignorant of God, of Iesus Christ, and of our selues, is euen the greatest misery that may happen vnto man, as that which necessarily carrieth with it a perpetuall separation from the presence of God, & euerlasting death both of body and soule. But that we may more particularly vnderstand wherein the misery of man consisteth, we wil consider of his nature, and of the quality of life, while he warreth in this world, that so wee may perfectly vnderstand what we be naturally.

[a] Phil. 3. 19.

[b] Psal. 34. 8.

[c] 1 Ioh. 2. 16

[d] 1 Cor. 2. 14

[e] Ioh. 17. 3.

Mans misery wherein it consisteth.

Of

Of the miſerable Nature and condition of Man.

Sect. II.

RIp vp the whole condition and ſtate of Mankinde, and then you ſhall partly perceiue the frailety thereof. Man is [a] made of the earth, [b] conceiued in ſinne, and [c] borne to paine, Man is [d] *euill*, [e] *wretched*, [f] *filthy*, [g] *corrupt and abhominable*, *doing nothing that is good*, [h] *mortall*, [i] *vaine* and [k] *wicked*, [l] *vnprofitable*, [m] *vanity*, *altogether lighter than vanitie*, [n] *ſinfull*, [o] *miſerable*, [p] *duſt and aſhes*, [q] *ſowne in corruption*, *diſhonour and weakneſs*, [r] *deceitfull*, [s] *naked*, [t] *ſubiect to death*, [u] *dead in ſin*, [x] *a liar*, [y] *an hypocrite*, [z] *an enemy vnto God*, a creature that [a] *drinketh iniquity like water*, a [b] *pilgrime*, [c] *graſſe*, [d] *ignorant*, a [e] *ſtranger & ſoiorner*, of [f] *no continuance*, [g] *compaſſed with the ſnares of death*, [h] *water ſpilt on the ground*. [i] By birth *vncleane*, a [k] *child of wrath*, a [l] *worker of iniquity*, [m] *an open ſepulchre*, [n] *a worme*, *the* [o] *meat of wormes*, [p] *dung and wormes*, [q] *deprined of Gods glory*, a [r] *winde*, [s] ignorant of the time when he came into the

What man is, declared out of the Scriptures.

a Gen. 2. 7.
b Pſal. 51. 5.
c Iob. 5. 7.
d Eccleſ. 9. 3.
e Rom. 7. 24.
f Iob 15. 16.
g Pſal. 14. 1.
h Rom. 6. 12.
i Pſal. 62. 9.
k Eſay 9. 17.
l Rom. 3. 12.
m Pſa. 62. 12
n 1 Kin. 8. 46
o 1 Cor. 15. 19.
p Gen. 18. 27
q 1 Cor. 15. 42. 43.
r Ier. 17. 9.
ſ Iob 1. 21.
t Eccle. 9. 3. *u* Eph. 2. 1. *x* Rom. 3. 4. *y* Eſa 9. 17. *z* Rom. 8. 7. *a* Iob. 15. 16. *b* Gen. 47. 9. *c* Eſa. 40. 6. *d* Iob. 8. 9. *e* 1 Chron. 29. 15. *ſ* Iob. 14. 2. *g* Pſal. 18. 5. *h* 2 Sam. 14. 14. *i* Iob 25. 4. *k* Eph. 2. 3. *l* Luk. 13. 27. *m* Rom. 3. 13. *n* Iob. 25. 6. *o* Eſa. 51. 8. *p* 1 Mic. 2. 62. *q* Rom. 3. 23. *r* Iob 7. 7. *ſ* Gen. 27. 2.

world, and when he shal depart, a t beast by his own knowledg, u from whom nothing can proceed, but that which is corrupt, a x rotten carkas, y in whom there is no help, z in whom dwelleth no good thing. Man is compared vnto the a foolish beasts, to b grasse, to a c flowr that fadeth, to d scattered stubble, to a e shadow, to f yesterday, and to g vanity, The h daies of his youth are shortned, & he is couered with shame. i His help is vain, k his thoughts are vain, his l thoughts perish. His m heart is wicked and deceitfull, n full of euill and madnes. His o beauty consumeth as a moath. His p throat is an open sepulchre: he vseth his tongue to deceit, the poyson of aspes is vnder his lippes: his q mouth is full of cursing and bitternesse: his r feete are swift to shedde bloud: The s feare of God is not before his eies, he shall t vanish as the grasse. The u glory of man is as the flowre of grasse, that x vanisheth as a shadow, the y moath shall eate it vp: his z righteousnesse is as filthy clowts. His a life short and tedious, is b passeth away as a trace of clouds, as the mist, as a c post that passeth by, d as a shippe that passeth ouer the waues of the water, as a e bird that flyeth through the ayre, as an f arrow that is shot, g as soone as we are borne wee beginne to draw towards an end. h Our name shall be forgotten in time, and no man shall haue our workes in remembraunce. Mans i daies are as the dayes of an hyreling, as k a shadow, as l winde that passeth and commeth not againe, as a floure of

t Iere. 10. 14.
u Gen. 6. 5.
x Esa. 14. 19.
y Psal. 146. 3.
z Rom. 7. 18.
a Psal. 49. 12
b Esa 51. 12.
c Iob. 14. 2.
d Esa. 41. 2.
e Iob 14. 2.
f Iob. 8. 9.
g Psal. 62. 9.
h Psal. 89. 45
i Psal. 60. 11.
k 1 Cor. 3. 20
l Psal. 146. 4.
m Ier. 17. 9.
n Eccles 9. 3
o Psa. 39. 11.
p Rom. 3. 13.
q Rom. 3. 14.
r Rom. 3. 15
s Rom. 3. 18.
t Esa. 40. 6.
u 1 Pet. 1. 24
x Iob. 14. 2.
y Esa. 51. 8.
z Esay 64. 6.
a Wisd. 2. 1.
b Wisd. 2. 4.
c Wisd. 5. 9.
d Wisd. 5. 10
e Wisd. 5. 11.
f Wisd. 5. 12.
g Wisd. 5. 13
h Wisd. 2. 4.
i Iob. 7. 1.
k 1. ch. 29. 15
l Psal. 78. 39.

of m the field, as a n spanne long, as a o vision of the night, as a dream; they p fade like the leaf, q swifter than the Weauers shuttle; they are r full of trouble, s full of sorrow, t vanity, u deceitfull, x nothing, yea lesse than nothing: whereupon Salomon said well, y The *Dead* are better than the *Liuing*. True it is, that some few sparks of the Image of God doe yet remaine in Man, but they are few indeede, very small, and of no strength, which he doth so quench and abuse, that thereof hee is to looke for no profit at all, but that through them hee shall be made the more inexcusable before the tribunall seat of God. Many brute beasts and foules doe in vertue go beyond Man; The Lamb in meekenesse, the Doue in simplicity, the Ant in diligence, the Storke in kindnes, the Oxe and the Asse in memory, the Dogge in fidelitie, the Cocke in watchfulnesse and liberalitie, the Serpent in wisedome and subtiltie, the Lion in magnanimitie; & generally, all in contentment and sobriety: But man in vice surpasseth them all; for he is more cruell than a Tygre, more proud then a Peacock, more vnthankfull than a Hogge, more crafty than a Foxe, more trayterous than a wolfe, more sauage than a Beare more dangerous than a Basiliske, and more voluptuous than an Ape. Yea, those vices which are seuerall in sundry beasts, are found flocking together in one man. For we shall see one man cruell, proud, vnthankefull, craftie, trai-

m Ps. 103. 15
n Psal. 39. 5.
o Iob. 20. 8.
p Esa. 64. 6.
q Iob. 7. 6.
r Iob. 14. 1.
s Gen. 3. 17.
t Iob. 7. 16.
u Ier. 17. 4.
x Esa. 40. 17.
y Eccles. 4. 2.

Those sparks of Gods Image that be left in vs, wherfore they serue.

many beasts more vertuous than Man.

Man in vice surpasseth all the beasts.

traiterous, ſauage, dangerous, and voluptuous. As many members beeing vnited together, make one whole and intire bodie, ſo this heaping vp of vices in man, is by the Apoſtle *Paul* termed, ז *The body of ſin*, euery vice being as it were a member of that body.

ז Rom. 6. 6.

Of the miſeries incident to the ſeuerall ages of Man.

Sect. III.

THe Prophet *Ieremy* crieth out, [a] *How is it that I came forth of the wombe to ſee labour and ſorrow, that my dayes ſhould bee conſumed with ſhame!* How much more cauſe haue wee (miſerable creatures) to cry out of our calamities, who were conceiued and born in ſin, ſeeing *Ieremie* complaineth ſo much, being [b] ſanctified in his mothers womb? Oh vaine, miſerable, and vnhappy Men! Before we ſinne, we are ſtrait faſtened to ſinne, and before we can offend, we are faſt bound with offence. [c] Did not our fathers eate the ſowre grape, and are not the teeth of the children ſet on edge therewith? Conſider, O Man, from whence thou cameſt, bluſh whether thou goeſt, & feare where thou liueſt. We are begotten in vncleaneſſe, brought forth with throbs and

a Ier. 20. 18.

b Ierem. 1. 5.

c Ezec. 18. 2.

The wretchednes of mans birth.

and throwes, and nouriſhed in darkeneſſe: we began our tragedy with nakednes and weeping; wee continue our parts, with paine and vexation, and with ſorrow and miſery wee muſt take our farewell; our beginning is lamentable, our continuance wretched, and our departure greeuous. The whole life of man is beſet & encountred with three capitall enemies. Paine, Care, and Sorrow; Paine pincheth vs, Care conſumeth vs, and Sorrow ſhortneth our daies. There is no age of Man free from affliction and miſerie. In his *Birth*, intollerable is the Mothers paines, and infinite are the infants miſeryes; who commeth into the world, crying & weeping, poor, naked, weake, and miſerable, without ſpeech, knowledge, or ſtrength to goe: no ſooner is the babe borne, but ſtrait hee is bound hand and foot, and caſt into a cradle as into a priſon prefiguring the ſeruitude that hee is to ſuffer. Then entreth he into *Childhood*, & beginneth to warre with the lacke of reaſon, and to fight againſt his owne folly; not knowing what hee is, where he is, whence nor for what he came. Now muſt he be kept vnder the feare of the rod, & learn ſome liberal ſcience, or ſome mechanicall Art, wherby to maintaine his life hereafter. Then commeth *Youth*, raſh, headlong, ventrous, voluptuous, fooliſh, prodigall, paſſionate; In this age he commeth into great daungers, fighting againſt the deſires of the fleſh,

Miſeries of infancy.

Miſeries of childehood.

Miſeries of youth.

flesh, against fond affections, and vaine imaginations, which cause the mind to wauer, to be vnconstant, and to be carried away with sundry phantasies; In this age he becommeth a drunkard, a gamester, a quarreller, and oftentimes to be cast into prison, to be hanged, to loose his goods, and to cause his Parents to end their dayes in sorrow. Then hath hee to incounter with *Manhood*; to this age is incident the charge of wife & children, the maintenance of family, & care of posterity. Sometimes he is besieged with desire and couetousnes, sometimes with feare to loose his goods, and other infinit such vanities and afflictions, Then lastly commeth *Old age* stealing on, vnperceiued, wherein Man receiues many incurable wounds, as baldnes, bleared eies, deafe eares, wrinkled browes, stinking breath, trembling hands, faint spirits, leane cheekes, corruption of stomacke, gowty legs; with many more miseries inumerable, which neuer leaue to vanquish the body, to disquiet the mind, & to wound the conscience. And thus are wee tossed all the daies of our life with griefe, cõpassed with cares, and ouerwhelmed with calamitie. Our infancy is but a dreame; our Childhood but folly; our youth madnesse: our Manhood a combate; our Age a sickenesse; our Life misery; and our Death horrour: we lament in the first minute, and rue to the last moment. Which way can wee cast our eyes,

Miseries of Manhood.

Miseries of Old age.

The Anatomy of mans age.

eyes, but that we shall finde cause of lamentation and heauinesse? If wee behold the heauens; from thence, for our sins, we were iustly banished; If we looke vpon the earth, there we are imprisoned; on the right hand, we haue the Saints, whose steps we haue not followed; on the left hand, the wicked, whose race wee haue pursued: before vs, wee haue our death ready to arrest vs; behinde vs, our wicked life ready to accuse vs; aboue vs, Gods iustice ready to condemne vs; and vnder vs hell fire ready to deuoure vs.

Oh mis.

Of the miseries of all estates.

Sect. IV.

AS Man in respect of his age, is vaine and miserable; so also is he, and that much more (if it were possible) in respect of the qualitie and condition of his life and calling. For there is no estate, calling, or degree, exempt and free from vanity and misery; all are vaine, all are vexed, all are tormented with worldly tempests, all doe suffer the dolefull blasts of calamitie. Begin with the stowtest Champion, the mightiest Monarch, the

The Misery of all estates.

the greatest Emperour or Prince that euer liued on the earth, & come down to the poorest wretch, and meanest miser in the world, and you shall finde, that all, of all sorts, Poore and Rich, Seruant and Master, Married and Singleman, Subiect and Prince; to conclude, the Good and the Bad, tormented with temptations, tossed with tempests, disquieted with aduersity, and therefore most fraile, most miserable, yea nothing but misery. The *Poore man* he is preast with famine and thirst, suppreſt with sorrow & heauines, & oppreſt with cold and needinesse. Hee is in great disdaine, he is despised and contemned, buffeted and scorned, he lyeth groueling at the Rich mens feet, and dying at their heeles, as they go in the streets, and yet vnregarded. He is shunned of his brethren, loathed of his friends, and hated of his neighbours. To aske for Gods sake, he is oftentimes ashamed, if he will not aske, he is pined, and therefore meere necessity constrayneth him to begge. Hee accuseth God of vnrighteousnesse and partiality, because hee diuided not the goods of this world equally: He blameth his neighbor of vnmercifulnesse and cruelty, because he releeueth not his necessity; he fretteth and fumeth, he murmureth and curseth: whereupon it was said, [a] *It is better to die than to begge.* The *Rich man*, hee is ouerthrown in his aboundance, hee is puffed vp with vaine glory, he putteth his trust and confidence

Miseries of the poore.

[a] Syr. 40. 28.

Miseries of the Rich.

fidence in his goods and wealth, whereupon he braggeth and boasteth: hee swelleth with pride and disdaine; and yet labour in getting, feare in possessing, and sorrow in losing, doth euer trouble and disquiet his mind. For [b] *where the treasure is, there will the heart be also.* The *Seruant*, or *Bondman* is loaden with labor, wearied with watchings, and worne with slauery: He is beaten with stripes, spoyled of his substance, and burdened with sorrow. The Maisters offence is the Seruants pain, and the Seruants fault is the Maisters prey: If hee haue wealth, he must spend it at his Maisters pleasure; if he haue naught, then must his labour make a painefull purchase. O most miserable and irkesome condition of seruitude! [c] *As the wild Asse is the Lions prey in the wildernesse, so are the poore men the meat of the rich.* The *Master*, he euer liueth in feare lest the treachery of his seruants shorten his daies. If he be gentle, then he is contemned: if seuere, then is he hated, for curtesie bringeth contempt, and cruelty breedeth hatred. The *Single man*, he fighteth against fond desires, & fleshly lust. [d] *All men cannot receiue the gift* of continency, *saue they to whom it is giuen.* Sathan kindled the fire of Nature in them with the blast of fraile suggestion, wherby the feble & weak mind is secretly sawced with noisome desires, and the body made prone to perditiō. The *maried man*, he is at his wits end, as they say, euer burning in ielousie:

[b] Mat. 6. 21. *Miseries of Seruants.*

[c] Syr. 13. 20. *Miseries of Masters.*

[d] Mat. 19. 12 *Miseries of Single men.*

Miseries of maried men

loufie: feare of lozing his goods doth vex him: loffe of riches maketh him tremble, and the charge of houſhold doth diuide him diuerſly. He labours to diſcharge his Wife, to prouide for his Children, and to pay his ſeruants hire; the burden therefore of wedlocke, is grieuous & miſerable. The *Subiect*, he dependeth vpon his Prince, he muſt be carefull to obey; if his Soueraigne frowne, he muſt ſtoop & crouch; he muſt employ his goods and his life alſo, in defence of his King; yea hee muſt become a martiall man, and liue in a miſerable moode, making his onely felicity of other mens miſerie. The *King*, he liueth in continuall feare of the treachery of traitors: hee is ſet vpon a hill, as it were a marke: a ſmall wart deformeth a Princes face, and in a King an error is deſperate; he eateth the bread of affliction, and his drinke is care and ſorrow. Whereupon an heathen Hiſtoriographer makes mention of a King, to whom the Scepter & Crowne were offered, who before hee wore it, tooke the Crowne in his hand, and holding it a while, cried out ſaying; Oh thou golden diademe, if man knew the miſeries and griefes which thou bringeſt, there is none that would ſtoop to take thee vp from the ground! ſhewing thereby, that the life of Kings, is leſſe happy then that of the Subiect and priuate Man. The *Baddie*, they liue in miſery: c *There is no peace* (ſaith the Lord) *vnto the wicked*. The worme

Miſeries of Subiects.

Miſeries of Kings and Princes.

Val. Max.

Miſeries of the wicked.

c Eſa. 48. 22.

worme of conscience shall neuer dye, and the light of Reason shall neuer be darkned.

As they haue forsaken God, so hath GOD forsaken them, and deliuered them vp into a reprobat sence, that they might do such things as bee not conuenient, for whom the [f] blacknesse of darknesse is reserued for euer. The Good, they are as it were in a continuall furnace, by reason of persecution & crosses, they sustaine [g] mocks and stripes, fetters and imprisonments, some were stoned, some cut in peeces, some tempted, some slain with the sword, &c. Looke *Hebr.* 11. [h] *Who is weake and they are not weake? Who is offended and they burne not?* To conclude then, [i] *Great trauell is created for all men, and a heauy yoke vpon the sons of Adam, from the day that they go out from their mothers wombe, till the day that they returne to the mother of all things.* Behold the misery of mortall men! behold their vanity! thought consumeth them, heauinesse harmeth them, pensiueneſſe doth possesse them, terror doth turmoile them, feare puts them out of comfort, horror doth afflict them, affliction doth trouble them, and trouble maketh them sad and heauy. [k] *If I haue sinned* (sayth *Iob*) *then thou wilt straightly looke vnto me, and wilt not hold me guiltlesse of mine iniquity: If I haue done wickedly, woe vnto mee: If I haue done righteously, I will not lift vp my head, being full of confusion, because I see my affliction.*

[f] Iude v. 13. *Miseries of Good men.*

[g] Heb. 11. 37 38.

[h] 2 Cor. 11. 29.

[i] Syr. 40. 1.

[k] Iob. 10. 14. 15.

Of

Of mans three cruell enemies, which further and increase his miseries.

Sect. V.

a Ephes. 2. 1.

MAn, besides that he is exiled from Paradise, miserable by nature and a vnable to sturre, either hand or foot, to get out of his misery, hath three cruell enemies, sauage & bloudy tyrants, that continually labor to captiuate him in his wretchednes, yea, to bring him from temporall into eternall thraldome: these are the *Flesh*, the *World*, and the *Diuell*; the Flesh earthly and voluptuous, the World vaine and curious, and the Diuel euill and malitious. These three enemies assaile and tempt vs, sometimes couertly, sometimes openly, but alwaies malitiously. The diuell beeing the principall Captaine of this curssed crue, trusteth much vpon the helpe of the Flesh, because a domesticall enemy is apter to hurt: the flesh also hath entred league with the World, being her greatest friend; and both haue shaken hands with the Diuell, & so doe all three ioyntly conspire our subuersion.

The three principall enemies of man.

The flesh being b borne and nourished in sin, defiled from her beginning, but much more corrupted by euill custome; she eagerly c coueteth against the spirit, she daily murmureth against

The flesh.
b Psal. 51. 5.
c Rom. 7. 21.

against subiection, she suggesteth wickednes, disobeyeth reason, and is not restrained with feare. A grieuous combate and great danger it is to wrastle against our familiar foe, especially wee being [d] Strangers, and she a Citizen: for she dwelleth in her owne Country, whereas wee are but pilgrimes and exiled persons. The *World*, while with pleasures without it delighteth vs, inwardly it deceiueth vs; it killeth our soules while it flattereth our phantasie: for when it moueth vs to settle our affections in these inferiour things, what doth it but perswade vs with a golden hooke, to fish in a filthy puddle, where nothing can be gotten, but venomous vermine? and with Syrens sweet notes, woo vs into the salt sea of perdition? All the fauours and friendly countenances which the world doth yeeld, are but the kisses of an enemie, that vnder a deceitfull sweetnes, it may shrowd most bitter poyson. The *Deuill*, that crooked [e] Serpent, the arch-enemie of man-kinde, vnto the flesh and the world ioyneth his force, them he helpeth, them he furthereth, them he vseth, hauing no other desire, businesse or studie, but to entrap and to destroy our soules. This is hee that speaks subtilly, that tempts guilefully, and deceiues malitiously: he insinuateth euill motions, suggesteth venomous cogitations, and procureth lusts: he stirreth vp broyles, fostereth hatreds, and moueth desires of reuenge;

[d] 1. Chro. 29. 15.

The world.

The Diuell.

[e] Gen. 3. 1.

he beateth vs with our own ſtaffe, bindeth vs with our own girdle, laboring, that our fleſh, which was giuen vs for a helpe, might be the cauſe of our fall and ruine. Great is the hazard in ſuſtaining the continuall encounters againſt the Diuels deceitfull guiles; whom not onely his ſubtle nature, but alſo the long practiſe and exerciſe of his malice hath made crafty. How little cauſe then haue we to ioy in this life, in which wee haue to ſtruggle hourely, with ſo mighty, ſo peruerſe, and ſo malitious [f] enemies, which can neuer be ſo ouercome, but that after a little reſpite, they returne, and bid vs a new battaile, and that with ſuch variety and change of forcible temptations, that they put vs in continuall anguiſh. of minde!

[f] Eph. 6. 12

Why God would haue our life to be ſo miſerable as it is.

Sect. VI.

Sinne the cauſe of miſery.

THe cauſes of theſe calamities are many, and of many ſorts; but the maine cauſe is Sinne: [a] *Man ſuffereth for his ſinne.* Yet the ſame cauſes of affliction are not alwaies found to be in the ſeruants of God, as are in the

[a] Lam. 3. 39 Iam. 1. 5.

the wicked. To speak nothing in this place of the vngodly sort: God correcteth his children in this world, and *b* prouoeth their faith by many and sundry troubles, crosses, afflictions, and miseries: partly that knowing the calamity and misery of this present life, they might be *c* prouoked, the rather speedily to flee to his mercy for succor: and partly that thereby they might *d* become like vnto their Master and head Christ Iesus, and die to sin, and rise vp to newnesse of life, that hereafter they may *e* liue and raign with him eternally. Mothers and Nurses, when they would weane their sucking babes, vse to annoint their breasts with bitter mustard, euen so doth God powre mustard, that is, misery, vpon the breasts of this life, vnto which we are so much addicted, to weane vs from it: that knowing the misery thereof, as by experience we are daily taught: and considering the same, as of duty we ought, we should withdraw our trust from temporalities, & contemne transitory trifles, raising vp our hearts, to contemplate things more *g* diuine and heauenly. Mariners, when they saile peaceably, the wind being prosperous, the weather seasonable, and the aire quiet and temperate, doe giue themselues vnto banqueting and fables, and being careles, void of feare and danger, doe passe the time, sometimes by musicke and play, sometimes by resting and sleeping: But when a sodaine tem-

Wherefore the godly doe suffer afflictions.

b 1 Pet. 1. 7
1 Pet. 4. 12.

c 1 Pet. 5. 6
Psa. 30. 7. 8

d Col. 1. 24

e Ro. 8. 17.
2 Tim. 1. 8.

f Iob. 31. 24 25.

g Phil. 3. 20

pest doth arise, then at last doe they call for helpe from heauen, and inceſſantly they crye vnto God for their deliuery and ſafety: Euen ſo we, rocked in the cradle of Proſperity, doe giue our ſelues to idleneſſe and pleaſure, but being ſtricken with aduerſity, we are warned of our duetie: which may be prooued by the examples of [h] *Dauid* and [i] *Manaſſes*, who in proſperity offended GOD grieuouſly but in aduerſity liued very godly and vprightly. And this is the reaſon why GOD would haue vs in this vale of miſery, to be ſo miſerable, ſo needie, ſo poore, ſo beggerly, ſo weake, ſo ſickely, and of no continuance, to withdraw and alienate our hearts and minds from the inordinate affections, deſire and loue of this ſo loathſom a life, that we ſhould ſigh for the kingdome of heauen, as being ſoiourners on earth, and no Citizens, Way-faring men, and in continuall [k] warfare: Yet notwithſtanding there are not a few that be vnwilling to leaue this life, & to forſake the world, luſting ſtill like hogges, to wallow in myre. But what would theſe doe if all our whole life were ſweet & pleaſant? would they then trow you, exchange it for heauen? would they contemn it for Gods ſake? or would they ſay with *Paul*: *O wretched man that I am, who ſhall deliuer me from the body of this death?* I deſire [m] *to be loſed and to be with Chriſt*. No, no, they had rather whine after the [n] fleſh-pots of Ægypt, then paſſe

[h] 2 Sa. 11. 4
2 Sa. 24. 10.
[i] 2 Kin. 21. 3.
2 Chr. 33. 12.
[k] Iob. 7. 1.
[l] Rom. 7. 24.
[m] Phil. 1. 23
[n] Exo 16. 3
Num. 11. 14.

passe through the desart into the [o] land that floweth with milke and hony. Oh thrice happy is that man, who viewing these worldly miseries, lifteth vp himselfe aboue himselfe! And indeede what comfort can a man reape in that place, that is [p] gouerned by the Prince of darknes, and (for the most part) [q] peopled with his rebellious and contentious children; where vice is aduanced, vertue scorned, the bad rewarded, and the good oppressed? What quietnesse or contentment can bee enioyed where the [r] paines be infinite, common, and intollerable; the [s] pleasures few, rare, and damnable? where [t] familiarity breedeth vexation to the minde, enmity to the body, and danger to the soule? where want is miserable, plentifull of perill, and a man on euery side assaulted with vnplacable enemies.

o Exod. 3. 8

p Iohn 12 31.

q Luk. 16. 25.

r 1 Ioh. 5. 19

s Iohn 16. 33.

t 2 Chr. 20 37.

Chap. II.

Of Death.

What Death is: and of the necessitie thereof.

Sect. I.

Death, what it is.

DEATH is the priuation of the life of the body, beeing made by the separation of the soule from the same, with the dissolution of the bodie, vntill the resurrection, as a punishment ordained of GOD, and imposed on Man for his sinne. For when God had setled *Adam* in Paradise, a place of pleasure, giuing him such liberty as these words doe import; *Thou shalt eate freely of euery tree of the Garden*: Yet least he should presumptuously equall himselfe with his Creator, he gaue him this bridle to champe on; *But of the tree of knowledge of good and euill, thou shalt not eate of it; for in that day that thou eatest thereof, thou shalt* DIE THE DEATH. *Adam* had soone forgotten this saying, *thou shalt die*, and harkned vnto that lying speech, *Ye shal not dy*. The man gaue eare to the Woman, the woman to the serpent: they eat of the excepted tree so the blinded led the blind, & they both fel into the

a Gen. 2. 16

b Gen. 2. 17.

c Gen. 3. 4.
d Gen. 3. 6. *The fall of Adam.*
e Luk. 6. 39

the ditch. Heere lyeth the matter a bleeding, this is the old sore bred in the bone, that will neuer out of the flesh. O *Adam* what hast thou done? Hast thou tasted of that fruit whereof God said vnto thee, *thou shalt not eat of it*? Oh how wert thou bewitched? Thou wast once in the state of grace, but now thou art in disgrace: Thou wert once the child of God, but now in danger, for ought thou knowest, to be the child of the serpent. God did once care altogether for thee, thou wast warm without apparell, naked without shame, satisfied without labor, thy meat was put into thy mouth: But now thou must be pinched with cold, & scorched with heat, thou must trauell hard, & in the [g] sweat of thy brows thou must eat thy bread. Whilest thou keptst thy selfe within thy compasse, thou wast an happy *Adam*: Oh thanke God for that: now being in misery, thou art accursed and vnhappy, thanke thy selfe, thy selfe-wil-Sinne for that: could not blessings allure thee, nor threatnings compell thee to obedience? O thankelesse *Adam*! sweet meate must haue sower sawce. Thou art sicke *Adam*, thou art sicke vnto death, thou hast prouoked the wrath of God, and caused him to open his cup of curses: thy disease is desperate: and therfore [h] *thou shalt die the death*, that double death, the due reward of thy sinne: for thou art become the [i] sworn seruant of sinne, and bond-slaue of Sathan. He is Gods friend

[f] Gen. 3. 17. *The miserable estate of Adam.*

[g] Gen. 3. 16

[h] Gen. 3. 17

[i] Ro. 6. 16.

k that fulfilleth his commandements; but thou *Adam*, hast broken the commandement, therfore thou art Gods enemy. l *He that cõmitteth sin is of the Diuell*; Thou *Adam* hast committed sinne; therefore thou art not of God. He that sinneth is the seruant of sinne: Thou hast sinned *Adam*; Therefore thou art out of Gods seruice. He that is the seruant of sin, must be paid with Sinnes wages: But thou art the seruant of sinne *Adam*; therfore thou shalt die the death; for m *the wages of sinne is death*. O lamentable fall! O pitifull case! the wrath of God ouerrunneth the whole n world for thy disobedience, thy treasõ hath attainted al thy children, thy whole bloud is corrupted, thy fall redoundeth to vs that come of thee. Alas! How shall we doe? *Adam* is dust, hated of God, and ashamed of himselfe; he is cursed, he is sick of sin, he is dead, twice dead, subiect to mortality, and subiect to eternall damnation, his children be in the same case. But woe vnto vs, wee are so benummed of our sences, that we feele not the sting of Death fixed in our flesh; the impostume of sinne lieth so hidden in our hearts, that wee thinke our selues whole and sound, as though we should neuer die. Thy incredulous and rebellious brood, O *Adam*, wil not acknowledge their corruption and mortality; such, and so great is their selfe-loue, and pride of heart! Thou art our Father, we be thy children, the children cannot

k Iohn 14. 15.
l 1 Ioh. 3. 8
m Rom. 6. 23.
n Rom. 5. 12.
The posteritie are guilty of Adams sin.

not but beleeue their father speaking the truth of his owne knowledge and experience. Cry out then, O father *Adam*, teach thy children to know themselues, blow thy trumpet, command silence, tell vs in what case thou standest, and what inheritance thou hast purchased for vs. Thus saith our father, ô ye children of Men, consider his sayings, listen, giue eare, o *he that hath eares to heare, let him heare.* I *Adam*, the father of all nations, was once a free-man, a blessed man, the child of God; the mercy of God embraced mee on euery side, in the earth there were blessings for mee, ingraued as it were, in the hearbs, flowers, and fruits: yea, in the heauens & waters I saw innumerable tokens of Gods loue towards me: But alas! wretch that I am, when I was in p Honour I forgot my selfe, I denyed God my seruice, yea, I obeyed his enemy, and therfore now I am accursed, and debarred of all my former blessings, I am become a bond-man, a cursed creature, the Seruant of Sinne, and Satan, I haue sinned, I haue sinned, my sins are infinite: 1. Idolatry, 2. Pride, 3. Incredulitie, 4. Contempt of God, 5. The prophanation of Gods name, 6. Murther, 7. Auarice, 8. Theft, 9. Euill concupiscence, 10. Ambition, &c. Alas! I sinke in sinne, I am ashamed of my nakednesse, I tremble at Gods voice. O Death, O Graue! yours is the victory: I and my wife are become a cursed couple, yea, not onely

o Mat. 13. o

p Ps. 49. 20.

The branches of Adams sin.

only we, but al our posterities: we be the root, they are the branches, if the root be bitter, the branches must be so also, we be the fountain, they are the spring, if the fountaine be filthy, so must the spring be. Sinne and Corruption be the riches that we bequeath vnto our children: Rebellion is the inheritance that we haue purchased for them. Such as the Father is, such be the Children, for wee are all of the same nature, & haue eaten the same q sower grape. r *By one man, sin entred into the world, and death by sinne, and so death went ouer all men, in whom all men haue sinned.* There are two kinds of death, bodily, and spirituall. Bodily death (which is called the first, because in respect of time, it goeth before the second) is the separation of the soule from the bodie. s *It is appointed vnto men that they shall once die:* heereupon the Prophet *Dauid* calleth death t *the way of the whole earth:* u *What man liueth and shall not see death?* x *the liuing know that they shall die,* saieth *Salomon.* Spirituall death, termed y *the second,* is the separation of the whole man, body and soule, from the fellowship of God. The first is an entrance to death, the second is the accomplishment of it: the first is temporary, the second is eternall: the first is of the body onely, the second is of both body and soule: the first is common vnto all men, the second is proper to the reprobates

Adams Legacies to his children.

q Eze. 18.2
r Ro. 5.12.

s Heb. 9.27.

t 1 Kin. 2.2
u Ps. 89.48.
x Eccl. 9.5.
y Apo. 2.11
Apo. 20.14
Apoc. 21.8.
Difference betweene the first and second death.

Of

Of the vncertainty of the houre of Death.

Sect. II.

DEath which is moſt certaine, is moſt vncertaine in reſpect of the time, of the place, and of the kinde of death; for no man knowes, when, where, or how hee ſhall die. [a] *Man knoweth not his time, but as the fiſhes which are taken in an euill net, and as the birds that are caught in the ſnare, ſo are the children of men ſnared in the euill time, when it falleth vpon them ſodenly.* [b] *Go to now ye that ſay, to day, or to morrow we will go into ſuch a city, & continue there a yere, and buy & ſell, and get gaine:* [c] *And yet ye cannot tell what ſhall be to morrow: for what is your life? it is euen a vapor, that appeareth for a little time, and afterwards vaniſheth away:* [d] *Behold the Iudge ſtandeth before the dore.* Well may wee be compared vnto men ſcaling the wals of a beſieged city, at whom the citizens diſcharging their peeces, encounter their aſſault with darts, ſtones, and other munitions, the better to defend themſelues, & to offend the enemy; who, as they be wounded, fal down, ſome from the top, ſome from the mideſt, & ſom at the bottom of the wal; ſome being woũded with gunſhot, ſome with darts, & ſome

How death is vncertain.

a Eccl. 9. 12

b Iam. 4. 13

c Iam. 4. 14

d Iam. 5. 9.

some with stones: Euen so fareth it with the men of this world, who while they labour to clime vp into the high state of Honour, and Wealth, Death tumbleth them downe, some from the highest degree of honor and riches, some from a middle or meane estate, & some very poor; some in their old age, some in their youth, and some in their infancie. Nothing makes death terrible and tedious, but want of consideration of it: the old man hath it right before him, the yong man hard behind him, and all men daily ouer them, and yet we forget it. If a man were tied to a stake, at whom a cunning archer did shoote, wounding many about him and neere him; some aboue him, some right against him, some vnder him, and the miserable wretch himselfe so fast bound, that it were not possible for him to escape; would it not be deemed madnes in him, if in the mean while forgetting his miserable state he should fall to bib and quaffe, to laugh & to be merry, as though he could not be touched? Who wold not iudge such a man quite out of his wits, that did not bethinke himselfe how to scape, or if that were impossible, that did not prepare himself vnto death? And are not we to be accounted starke mad, who know, that the most expert Archer that euer was, or can be, euen God himselfe *e hath bent his bow and made it ready*. Yea, that hee hath sent his darts of death already, vnto them

What makes death terrible.

Note.

e Ps. 7. 12.

them that are aboue vs, that is, vnto our anceſtors and elders: and now one while hee ſhooteth at them that bee right againſt vs, that is, our equalls in age: another while he hitteth very neer vs, when he taketh away our Fathers, Mothers, or Brethren; on the right hand hee woundeth our friends, on the left hand our enemies, and vnder vs, ſuch as be younger than wee: If among ſo many arrowes of death, we lead in the meane time a wicked life, as though wee ſhould euer eſcape, who would not ſay that they were lunaticke & mad men? like one that would go into a Tauern, and cal for wine in great quantity, and there quaffe and carouſe, hauing neuer a penny in his purſe to pay the reckning? Oh then, let vs remember that wee are faſt bound vnto the ſtake of mortality, that it is not poſſible for vs to eſcape the darts of death but that one time or other we ſhal be deadly wounded, though we eſcape for a ſhort time. God would haue the houre of our death hid from vs, that being vncertaine when to depart this life, we might at all times be found ready to dye. Therefore a good Chriſtian ought alwaies to acknowledge the goodneſſe of God, to turne from his ſinnes, and not to deferre his conuerſion vntill the houre of death, *f Watch therefore* (ſaith our Sauiour) *for ye know not what houre your Maſter will come.* Is there any that knoweth better, what

f Mat. 24. 42. Marke 13. 35. Lu. 12. 40.

what wee haue to doe, then hee that is the
g Iohn.5.22 Mat.16.27. g Iudge of our cause? Weigh his reason, because you know not the houre when your Maister will come, therefore watch euery houre; because you know not the day, watch euery day, because you know not the weeke, watch euery week, because you know not the moneth, watch euery moneth, because you know not the yeere, watch euery yeere: for though you doe not certainely know when GOD will call for you, yet be yee sure that hee will doe it sometimes. Kings and Captaines doe set continuall watch and ward, to guard their frontier townes and Castles, against the inuasions and incursions of the enemy, for no other cause, but onely, for that they doe not know when their enemy will giue the assault: and ought we to be lesse carefull for the Castle of our soules, than they for their earthly castles, considering that herein consisteth the saluation or damnation of our soules for euer? Let vs watch therefore
h Lu.12.40 i Sy.14.12. hcontinually (as Christ counselleth vs) to the end wee be not vnprepared, i *Remember that Death tarrieth not, and that the couenant of the graue is not shewed vnto thee.*

That

That Death is to be desired of the Godly.

Sect. III.

WHat Sailer, hauing escaped the danger of the tempestuous and boysterous waues of the sea, rejoyceth not when he cometh to the desired Hauen where hee would be? What traueller, hauing passed many dangerous wayes, is not glad when hee draweth neere towards his owne countrey? And wee being way-faring men, pilgrimes, and meere strangers in this world (as is before declared) should reioyce and be merry, drawing towards that joyfull eternall rest, prepared for vs before all worlds. The b children of Israell could not enioy the promised land flowing with milke and hony, till they had passed ouer the riuer Iordan; and wee cannot come to our inheritance, to our eternall rest and ioy, vntill wee passe the narrowes of death. What is death then to a Christian man, but the passage and way that leadeth from prison to liberty, from misery to happines, & from bondage to blessednes? Great are the profits and infinite are the commodities, that death bringeth vnto the faithfull. 1. It setteth our soules at liberty, and deliuereth

a Ca. 1. sect 2.
b Exo. 3. 8. Num. 13. 27.
c Hos. 13. 14. 1 Cor. 15. 54. 57.

That death bringeth vnto the faithfull great profit.

First.

Because it freeth vs from paine.

uereth them from infinite calamities, from errour, sorrow, griefes, troubles, anguishes, dreames, feares, passions, suspitions; beside sin, ignorance, enuy, hatred, distrust, ambition, & from other the like tribulations, & afflictions that daily disquiet, torment, and vexe our soules, whiles they are weakned in the loathsome prison of our sinfull, mortall, and corruptible bodies. It deliuereth also our bodies from infinit and innumerable dangers, whervnto they are subiect, as well on sea as land, as in any other place whersoeuer they conuerse: from all aches, paines, and diseases, as seuers, consumptions, &c. which do weare and consume vs with intollerable & fearful griefs, from the pain and necessity of trauelling and laboring: & finally, from that perplexity that we haue to search & to seeke after the means how to be nourished, clad, lodged, and prouided for all those things that are needfull to maintain this miserable life. 2. It dischargeth & putteth vs out of all danger of sinning any more, and of being tempted of the diuell, of the world, & of our own lust, concupiscence, in-borne corruptions, and rebellions of the heart, which neuer cease to prouoke vs to be doing of euill, which instantly stirre vs vp to offend God, and so to procure vpon our selues, the curses of the Law. What a misery it is to be in subiection to sin in this manner, appeareth by the earnestnes and feruency of Paul,

Secondly, Because it dischargeth vs from offending God.

Paul, who with great zeale and vehemency, with deep sighes and grones, desired of God, that hee might be [d] deliuered from that pricke which wounded his flesh, which was the Angell of Sathan that did buffet him. And after the long and lamentable [e] complaint that he made of the law that was in his members, striuing against the law of his spirit, and leading him captiue vnto the law of sinne, he bursteth into this pathetical exclamation, [f] *O wretched man that I am, who shall deliuer me from the body of this death?* If a man would inuent a torment for such as feare God, and desire to walk in newnes of life, and to haue part in the [g] first resurrection, hee cannot deuise a greater than this tiranny of sin to be exercised, tormented, and tempted with this vnhappy Iebusite, the rebellion of his owne flesh. O happy therfore & blessed death, that dischargeth vs from such a combersome, cruell, and irksome bondage!

3. It deliuers vs from the company of them that are [h] *louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefi l, vnholy, without i naturall affection, truce-breakers, false accusers, intemperate, fierce, no louers at all of them that are good; k traitors, heady, high minded, louers of pleasure more than louers of God, l hauing a shew of godlines, but haue denied the power thereof.* Who can expresse what a misery it is to be inclosed & inuironed with the professed & sworn enemies of

D the

d 2 Cor. 12. 7. 8.

e Rom. 7. 14. to the 23.

f Rom. 7. 24.

g Reu. 20. 5. 6.

Thirdly, Because it separateth vs from the company of the wicked.

h 2 Tim. 3. 2.
i 3
k 4
l 5.

the Gospel of Christ Iesus, and of the church, which are accursed, goates, dogges, wolues, rauens, kites and cormorants, despising God and his graces, curious persons, rash, outragious, prophane, blasphemers, hauing neyther faith, nor feare, law, nor conscience to represse and restraine their malice? What a torture is it to a godly minde, to liue in the middest of such a froward and peruerse generation? to be an eie witnesse of their abhominable impiety, to be an eare witnesse of the abhominable blasphemies, they belch and breath out against the Maiesty of God? Would not this sight and sense make a man weary of his life? Would not he say with *Dauid*, [m] *woe is me that I remaine in Meshech, and dwell in the tents of Kedar.* [n] *My soule hath too long dwelt with him that hateth peace.* *Elias* seeing the Idolatrous practises of the Israelites, & the strange cruelties of *Achab* and *Iesabell* against the prophets and seruants of God, went apart into the [o] wildernes and *desired to die.* 4. It preuenteth the miseries that are to come. [p] *The righteous perisheth and no man considereth in his heart, and mercifull men are taken away, and no man vnderstandeth that the righteous is taken away from the euill to come.* *Paul* saith, that some [q] are asleep that they might not bee condemned with the world. So [r] *Iosias* was taken away that his eies should not see all the euill that was to come. 5. It giues an entrance to the soule, that it may come

m Psa. 120. 5.
n 6
o 1 King. 19. 4. 5.
Fourthly, because it preuenteth the miseries to come.
p Esa. 57. 11.
q 1 Cor. 11. 30 32
r 2 Kin. 22. 20
Fiftly,

come into the presence of God, and see him *face to face*, & Iesus Christ in his glory, which sight so rauisheth the Angels, and all the blessed spirits in heauen, that they desire, nor can wish for any more ioy or contentation, but only in that. [t] *In thy presence* (saith the Prophet) *is the fulnesse of ioy, and at thy right hand there are pleasures for euer more.* If to heare and see king *Salomon*, were thought so great a matter, that the [u] Queene of *Saba* hauing a tryall of his wisdome, & [x] noting the comely order, & great port of his house, being as it were rauished & besides her selfe, brake out into these words: [y] *Happy are thy men, happy are these thy seruants, which stand euer before thee and heare thy wisdome.* What a thing shall it bee to behold the glorious [z] *face* of God, that euerlasting [a] *wisedome*, that infinite [b] greatnesse, inestimable [c] beautie, and to enioy the same for euermore? The consideration of this ioy, made *Paule* to say, [d] *I desire to be dissolued & to be with Christ.* And thus it is manifest that wee ought not to feare death, but to desire it rather; to be thankfull to God when it shall please him to send it vs; to embrace it willingly, & to reioyce; considering on the one side, the miseries, griefes, and displeasures of this life, from whence it deliuereth vs; and on the other side, the comfort, ioy, & contentment of the euerlasting life whereunto it leadeth vs. Whereupon *Salomon* saith, [e] *the day of death is better than the day that*

Because it is the gate that letteth the soule into heauen.

[f] 1. Cor. 13. 12.

[t] Psa. 16. 11

[u] 1. Kin. 10 3

[x] 1. Kin. 10. 5

[y] 1. Kin. 10. 8.

[z] Exo. 33. 20

[a] Psa. 147. 5.

[b] Deu. 10. 17

[c] Psa. 45.

[d] Phil. 1. 23.

[e] Eccle. 7. 3.

one is borne. And an heathen Philosopher could say, ô ignorant men of their own misery! why praise yee not death, as the best inuention of nature? which bringeth felicity, expelleth misery, finisheth and endeth the labours and toyles of age, preuenteth the perils of youth; to many, is a remedy, to some, a wish, and to all, an end: which deserueth better of none than of him to whom it commeth before it bee called for.

Chap. III.

The causes why man doth feare death.

1. *Death fearfull vnto the voluptuous worldling.*

MEN which counteth his happines and felicitie, in the fruition of worldly thinges, greatly feareth Death, as that which depriueth him of his pompe & preferments, of his honors & high calling; robbeth him of his iewells and treasures, of his riches and possessions; spoyleth him of his pastimes and pleasures, of his ioy and merriments; exileth him from Countrey and friends, from his Wife and Children; and vtterly bereaueth him of all his worldly wishes,

shes, and harts delight. Which *Syrach* noting, said: a *O Death, how bitter is the remembrance of thee, to a man that liueth at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperity in all things!* Many likewise doe stand in feare of death, when they cal to mind and consider, that they must suffer those most straunge and intollerable pangs and agonies in the flesh, commonly comming before, or at least accompanying Death whensoeuer it commeth. Others also stand in awe of death, because they are destitute of firme hope, of true and stedfast faith. They behold Death in the mirrour of the law, where it sheweth it selfe vnder a most terrible shape, like a Sergeant armed with the anger of GOD, and the curses of the Law, comming to arrest and cite them to appeare before the tribunall seat of God, to heare the dolefull sentence of damnation, denounced against the wicked transgressors of Gods Law. Which fearefull apprehension of death, surchargeth many, and presseth them down into the bottomlesse gulfe of desperation. And finally, death is dreadfull and fearefull vnto many, by reason of their guilty consciences: For as the Apostle saith. b *Tribulation and anguish shall be vpon the soule of euery one that doth euill,* c *their conscience bearing them witnesse.* When the incorrupt Iudge commeth to iudge sinners, although any man would neuer so faine

a Syr. 41. 1.

2. *Death painfull vnto the healthfull and faint-hearted.*

3 *Death terrible to the doubtfull and wauering man.*

4 *Death horrible vnto the wicked & faithles.*

b Rom. 2. 9.

c Rom. 2. 15.

hide and conceale his sinnes and enormous deeds from men, yet can hee neuer hide them from his owne conscience, accusing and crying out vpon him, night and day, at home and abroad, shewing vnto him the greatnes of his offences, and the greeuousnesse of the punishment due vnto the same. Heereunto also doth concurre the iudgement of God, and the feare of hell fire, which causeth the remembrance of death to be bitter vnto worldly men. [d] *We must all appeare before the iudgement seat of Christ* (saith *Paul*) *that every man may receiue the things which are done in his body, according to that he hath done, whether it be good or euill.* And Christ saith; [e] *Of euery idle word that men shall speake, they shall giue account thereof at the day of Iudgement:* [f] *and they shall come forth that haue done good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation.* [g] *And these shall go into euerlasting paine, and the righteous into life eternall.* So then wee see foure causes why worldly men feare death. First, the losse of their honours, riches, pleasures, and friends. Secondly, the painefull pangs which come before, or accompany death. Thirdly, want of Faith & Hope. Finally, their guilty consciences, and feare of Gods iudgements and punishments.

d 2 Cor 5.10 Rom.14.10.

e Mat.12.36

f Iob.5.29. Dan.12.2.

g Mat.25.41

Chap.

Chap. IIII.

Of the first cause that maketh Death fearefull to a worldly man, which is the losse of honors, wealth, pleasure, &c. And the Remedies against the same.

How farre we ought to be addicted vnto the world.

Sect. I.

MAn is a creature endued with a reasonable soule, (a Soule of noble substance, of exceeding beauty, inspired by the Father, redeemed by the Sonne, sanctified by the Holy Ghost, and beautified with the Image of the whole Trinitie; a Soule created to liue with the Angells, to enioy the loue and fellowship of an eternall Spouse, to be a Citizen of heauen, to inherit a Kingdome, and euerlastingly to triumph in royall dignity) to the end, that hauing a celestiall beginning and heauenly originall, hee should despise & set light by these inferiour & terre-

The dignity of mans soule.

terrestriall things; and that his mind being by nature lofty, should not be depressed with the waight & burthen of earthly and base drugs, but hauing his eies shut, and his eares deafe against these worldly vanities, should (contemning, or rather forgetting al humane toyes) lift vp his heart, and with his cogitations and affections, be conuersant in heauen. As for the world[a] that at the beginning cheereth, inricheth, & honoreth his friend, & in the end, leaues him, poore, miserable, & in a damnable estate, (much like a peacocke, that with the stately tanne he maketh of his own feathers, adorneth his fore-partes, but leaues his hinder partes naked and vnseemely.) Man is but a traueller therein, and no dweller. We are strangers and wayfaring men, as it were in common tents or Innes: for our whole life is nothing else, than a way or course vnto death: Wherefore as trauellers, If peraduenture by the way, or in their lodging, they meete with any profitable spoile, straight way they refuse and reiect it, as superfluous, and too heauy a burden for them to beare: if any come to any place of pleasure or pastime, they set light by it, and depart, their necessary affaires requiring hast in their iourney: and on the other side, if they light on an ill Inne, or lodging, where they are badly entertained, they patiently beare the same, knowing they must depart the next day after, where they shall bee better vsed, in another place:

a Ioh. 15. 19

place: Euen so ought wee to bee addicted to the loue of these worldly honors, possessions, and pleasures; and to care for no more wealth and goods, than what is necessary for our iourny and voyage; the rest we ought vtterly to neglect as superfluous, and too heauy a burden for vs to beare, or rather, wee ought to contribute them with our fellow trauellers, who are in need and misery amongst vs. Let vs giue no eare to the inticing pleasures of this world, least they trouble vs in our course; so shall wee trauell peaceably, without care and trouble, and at last, arriue at that honourable hauen, where we tend vnto.

A remedy against the temptation of worldly honours and preferments.

Sect. II.

THe world is couched in [a] wickednesse, and drenched in sinne, it [b] *passeth away and the lusts thereof*: [c] *If any man loue the World, the loue of the Father is not in him*; because [d] *the amity of the world, is the enmity of God, whosoeuer therefore will be a friend of the world, maketh himselfe an enemy of God.* But we [e] *are not of the world*, to the end we should not be

a 1 Ioh.5.19
b 1 Ioh.2.17
c 1 Ioh.2.15
d Iames 4.4.
e Ioh.15.19.

They that do doat vpon the world are the slaues of Sathan.

be inwrapped and infolded in the same condemnation with the world. The Diuell is the [f] Prince of this world, therefore if we loue the world, and the things that are in it, wee are subiects & slaues vnto the Diuell. We cannot be the seruants of Christ, vnlesse the [g] world be crucified vnto vs, and wee vnto the world. O then let vs with the Apostle esteeme of the world, and all the glory and honor of it, but as [h] *losse and doung*! Let vs [i] *seeke those things which are above, where Christ sitteth at the right hand of God*! Our [k] heart ought to be where our treasure is; and where is our treasure but in heauen? Our [l] *life is hid with Christ in God*; [m] *in whom are hid all the treasures of wisedome and knowledge.* Oh let vs not sell our birthright for a messe of potage, as [n] *Esau* did! Let vs esteeme more of the holy land, than of the [o] flesh-pots and onyons of Ægypt. Is it not better to be [p] norished in the house of our Father with bread of Angels, than with the [q] prodigall childe, to liue among swine, with shales and huskes? Is it not better to be saued with [r] *Lot* in running out of Sodome, than with [s] *Lots* wife, lusting and longing after infamous and filthy pleasures to perish? [t] *Vnderstand then ye vnwise among the people; and ye fooles, when will ye be wise?* How long will ye take [u] light for darkenesse, and darkenesse for light? sower for sweet, and sweet for sower? good for euill, and euill for good? [x] *That which is highly esteemed*

f Ioh.14.30. Ioh.16.11.
g Gal.6.14.
h Phil.3.8.
i Coloss.3.1
k Mat.6.21.
l Coloss.3.3
m Colos.2.3
n Gen.25.34
o Exod.16.3 Num.11.14.
p Iohn 4.10.
q Luk.15.16
r Gen.19.16
s Gen.19.26
t Psal.49.8.
u Esay 5.20.
x Luk.16.15

med among men, is abhomination in the ſight of God. Wee muſt not therefore be ſorrowfull or agreeued, to leaue the honours and promotions of this world, which cauſe vs to prouoke God, to diſdaine our neighbours, and to forget our ſelues, yea, to worſhip and adore the Diuell, who euer kiſſeth where he meaneth to kil, giuing his gueſts a draught of deadly poiſon in a goulden cuppe, and in a ſtately ſhippe waſting his paſſengers vpon the rocks of eternall ruine. The pleaſant ſauour of the cup inuiteth, but the ſweet taſt of the poiſō choketh. The Diuell like an Eagle houereth in the aire, as though his onely delight were to view the Sunne, and to looke towards heauen; whereas indeed, he is a greedy kite, bearing a rauening mind; that hath his eies alwaies fixed vpon the earth, watching his time when hee may beſt ſeize vpon his prey. Hee is much like a Theef, who when by open violence he cannot catch his booty, ſeeketh by ſhrowding himſelfe in the vallies, buſhes, and darkeneſſe of the night, to take the poore traueller vnprouided, and ſo to ſpoile him of his goods: ſo the Diuell when he ſeeth, that by open purſuit he cannot ouerthrow vs, he couertly coucheth himſelfe, in the ſhadows and briars of worldly honors, & other delightſome allurements, thereby to entrap vs, ere we eſpie his traines. Worldly Honor is one of the principal ſnares wherby he inueigleth our ſoules, which ſurely can-

The effect of worldly honours.

The malicious practiſe of Sathan.

Note.

Worldly honor a ſnare of Sathan.

cannot be desired of Gods children. 1. Because it is giuen vnto the wicked for wicked causes: so [y] *Balac* a wicked King, thought to promote *Balaam* a wicked Prophet vnto honour, for his wicked cursing and falshood. 2. Because it is not durable, beeing founded vpon the false foundation of inordinate loue and lucre; so [z] *Ahashuerosh* honoured *Haman* the Agagite; and 3. Because it is damnable, causing him that is so [a] honoured, to be blinded, to be ingratefull, and to forget himselfe. *Bucephalus* the horse of *Alexander* the great, so long as he was naked, would suffer any man to back him; but if he were furnished with the royal saddle, bridle, and other furniture, then grew he so proud, that no man might ride him but the King: so many, who in their meane calling were modest, humble, and vertuous, by increase of honour, haue changed their modesty into arrogancy, their humility into pride, and their vertues into vices: so that worldly honour, may well bee termed; The Chaire of Iniquity.

y Nu. 24.11.

z Hest. 3.1. *Magistratus virum indicat.*

a Psa. 49.18. 20.

Honores mutant mores.

A remedy against the temptation of worldly riches and wealth.

Sect. III.

WOrldly wealth, is not[a] the true riches of Gods Children, nor the [b]inheritance that Iesus Christ hath purchased for them: for his [c] *kingdome* (which is the riches which we expect) *is not of this world* but spirituall and heauenly. *Iesus Christ* is [d] King of this Kingdome; but what temporall goods hath he purchased or possessed, being in this world, wheras he had not so much, as the little [e] birds and foxes had? hee had neither neast, nor house to hide his head in. And the *Apostles*, who are the [f] Peeres & Princes of this Kingdome, what reuenues or possessions had they in this world? *Peter* said vnto the lame cripple, [g] *Siluer and gold haue I none. Paul* also saith, we are [h] *as poore, & yet make many rich, as hauing nothing, and yet possessing all things.* So then [i] the glory, the power, the estate, the riches, the wealth the pleasures, the peace, and all the felicity wherewith God enricheth his children, are not [k] earthly and corruptible, subiect vnto [l] theeues and rust; but [m] heauenly, spirituall, and durable, which God giueth vnto vs [n] *freely, without money*, or any thing else. These

a 1 Cor. 6. 10
b 1 Pet. 1. 4.
c Ioh. 18. 36.
d Mat. 27 11
e Mat. 8. 20.
f Mat. 19. 28.
g Acts 3. 6.
h 1 Cor. 6. 10
i Reuel. 21. 7 &c.
k Ioh. 18. 36.
l Mat. 6. 19.
m 1 Cor. 5. 1
n Esay. 55. 1.

These are the goods which we are to esteeme, and to make much of; the grace of God, our Adoption, Faith, the Word of God, Hope, Loue, Patience, Humilitie, and especially, the
o Phil. 3.9. o Righteousnesse of Iesus Christ, which is the Fountaine, from whence all the rest of Gods graces, fauors and blessings, that he bestoweth vpon vs, doe flow, & are deriued vnto vs: this
p 1 Cor.1.30 is our wealth, our chiefe felicity, and p end of our blessednesse. As for worldly riches, Iesus
The effect of worldly riches. Christ affirming that they q choake the good corne of Gods word, insinuateth that they are
q Mat.13.22 like a wanton strumpet, who by her beauty allureth men to lust after her, and depriueth such as giue themselues to enioy her, of all vertue honour & honesty; and like vnto wine, which by the sweetnesse thereof enticeth man to excessiue drinking; yet withall, it taketh the man from himselfe, that is, it bereaueth him of his sences and reason.

Note. As those mountaines that containe mines of gould and siluer, are otherwise barren and vnfruitfull: so they that haue riches, and veines of gould and siluer, are barren and vnprofitable to the seruice of God and
r Luk.12.19 man; for riches doe breede r pride and arrogancie, pleasures and pompe, contempt of others, and forgetfulnesse of God. They may be compared to wild beasts, whom a man can hardly take, and when he hath taken them, he must take great care how to keepe them from doing

doing miſchiefe. They are as pleaſant wine to a drunkard, and as a ſword in a madde mans hand, to vſe rather to hurt, than to doe good. s *He that maketh haſt to be rich, ſhall not be innocent*, ſaith *Salomon*, for as thornes are hardly gathered without pricking of the hands; ſo cannot riches without wounding of the conſcience. As he that trauelleth in the raine, ſhall hardly eſcape wetting, or hee that walketh in the ſunne eſchew heat; ſo it is almoſt vnpoſſible for a rich man to auoide vice and corruption by his riches: wherupon Chriſt ſpeaketh, t *How hardly doe they that haue riches enter into the kingdome of God!* and, though hee expoundeth this ſpeech afterwards, ſaying, u *Children, how hard is it for them that truſt in riches, to enter into the Kingdome of God!* Yet hee addeth, x *It is eaſier for a cable-rope to goe through the eye of a needle, than for a rich man to enter into the kingdome of God*: declaring how difficult it is for a rich man to ſcape cõfidence in his riches, and conſequently, to enter into the kingdom of God. Wherefore then ſhould we be ſo loath to forſake thoſe things, which are ſo far from giuing contentment, and making vs happy, that contrariwiſe they engender a thouſand ſorrowes and cares, and ſo make vs moſt miſerable and wretched? O let vs take no more care, but for what will ſerue our turne, for y food and raiment, hauing alwaies in minde, the parable of him that ſaid, z *Soule, thou*

s Pro.28.20.

t Mat.10.23.

u Mat.10.24

x Mar.10.25.

y 1 Tim.6.8.

z Luk.12.19

thou hast much goods laid vp for many yeeres, liue at ease, eat, drinke, and take thy pastime: who for putting trust in his riches, is iustly condemned.

Another remedy against the same Temptation.

Sect. IIII.

The riches which wee possesse, are not our own.

MOreouer, we must consider that these riches and worldly possessions, which we loue so heartely, be not our owne proper goods, but lent vs; ouer which we are Bayliffes, and Stewards, and not Lords and Masters: which when the time of our stewardship is expired, others most dispose and rule. For God [a] *created heauen and earth:* [b] *the earth is the Lords, and all that therein is, the world, and they that dwell therein.* Therfore God himselfe is the true and proper [c] owner of our riches and possessions, and wee the inhabitants of the earth, are the Bayliffes and Tillers of the same. And lest men should suppose, that the earth becommeth fruitfull by their manuring, and husbandry, it bringeth foorth nothing [d] without the dew of heauen and raine. Whereupon, to bring vs to the acknowledgement hereof, God [e] required of the children of

a Gen. 1. 2.
b Psal. 24. 1.
c Gen. 14. 22
d Psal. 147. 8.
e Leu. 23. 10. Deut. 26. 10.

of Iſraell, the firſt fruits of the land, which hee had giuen them; thereby ſignifying, that hee himſelfe was the proper Lord of their wealth and poſſeſſions, and that they were the rulers and diſpoſers of the ſame, vnder God. Now then, ſeeing theſe [f] riches are not our owne proper goods, we muſt further acknowledge, that we muſt be [g] accountable for the leaſt tarthing which wee haue receiued of God; after what manner we came by it, how and to what vſe we haue beſtowed and ſpent it. They that haue receiued moſt, muſt make the greateſt account, and of thoſe that haue receiued leaſt, the account ſhall bee leſſe. This doctrine is plainely declared in the parable of the [h] Rich man, and the Steward; wherein is ſhewed, that no man, of what ſtate or condition ſoeuer he be, is Lord of his owne riches or ſubſtance, but the ſteward and diſpoſer of it, accountable vnto God for all things: for at the day of iudgement, euery man ſhall heare this voyce ſpeaking vnto himſelfe, [i] *Giue account of thy ſtewardſhip.* Wherefore it behooueth men, ſo to poſſeſſe their riches, that their riches [k] poſſeſſe not them, and ſo to diſpoſe of themſelues, that they be as ready and as willing, to [l] leaue them as to receiue them; and to [m] bleſſe the name of the Lord, as well in the one as in the other, as *Iob* did. *Looke lib. 2. chap. 5. Sect. 9.*

We muſt be accountable to God for the leaſt farthing.

f Iob. 1. 21.
g Luk 16. 2.
h Luk. 16. 1
i Luk. 16. 2.
k Pſ. 62. 10.
l 1 Cor. 7. 30. 31.
m Iob. 1. 22.

Testimonies out of the word of God against the vanities of worldly wealth.

Sect. V.

Iob.20.15. IOb, *He that deuoured substance, and he shall vomit it, for God shall draw it out of his belly.*

Iob. 31.24. *If I had made gold mine hope, or haue sayd to the wedge of gold, Thou art my*
25 *confidence: If I reioyced because my sub-*
28 *stance was great, or because my hand had gotten much: This also had beene an iniquity to be condemned, for I had denied the God aboue.*

Iob. 1.21. *Naked came I out of my Mothers wombe, and naked shall I return thether.*

Iob.27.19 *When the rich man sleepeth, hee shall not be gathered to his fathers.*

Psa.62.10. Dauid; *Be not vain, if riches increase, set not your heart thereon.*

Psa. 49.6. *They trust in their goods, and boast themselues in the multitude of their riches,*

ches. Yet a man can by no means redeeme his brother, he cannot giue his ranſome to God.

Salomon, *The treaſures of wickednes profit nothing. Riches auaile not in the day of wrath. He that truſteth in his riches ſhall periſh.* Prou. 10.2. Prou. 11.4. 28.

Better is a little with the feare of the Lord, than great treaſure and trouble therewith. Pro. 15.16

An heritage is haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed. Pro. 20.21

Better is the poore that walketh in his vprightneſſe, than he that peruerteth his waies, though he be rich: he that maketh haſt to be rich ſhall not be innocent. Prou. 18.6. Pro. 25.20.

Vanity of vanities, all is vanity. Eccleſ. 1.2.

He that loueth ſiluer, ſhall not be ſatiſfied with ſiluer, & he that loueth riches, ſhalbe without the fruit thereof: This alſo is vanity. There is an euill ſickenes that I haue ſeen vnder the Sun, to wit, riches reſerued to the owners therof for their euil. Eccleſ. 5.9. 29

Ezechiel, *They ſhall caſt their ſiluer* Ezec. 7.19.

in the ſtreets, and their gold ſhall be caſt farre off: their ſiluer and their gold cannot deliuer them in the day of the wrath of the Lord, they ſhall not ſatisfie their ſoules, neither fill their bowels, for their ruine is for their iniquity.

Amos 3.10 Amos, *They know not to doe right, ſayth the Lord, they ſtore vp violence and robbery in their pallaces.*

Amos 6.1. *Woe to them that are at eaſe in Tſion, and truſt in the mountaines of Samaria.*

Mic. 6.10. Micah, *Are yet the treaſures of wickednes in the houſe of the wicked? & the ſcant of meaſure which is abhominable?*

Zeph.1.18 Zephaniah, *Neither their ſiluer, nor their gould, ſhall be able to deliuer them from the day of the Lords wrath.*

Mat.6.19. Ieſus Chriſt, *Lay not vp treaſures for your ſelues vpon the earth, where the moth and canker corrupteth, & where theeues digge through and ſteale: But lay vp treaſures for your ſelues in Heauen, where neither the moth nor canker corrupteth, and where theeues, neither dig through nor ſteale.*

You

You cannot serue God and Riches. 24

A rich man shall hardly enter into the kingdome of heauen. And againe I say vnto you: it is easier for a cable rope to go throgh the eye of a needle, than for a rich man to enter into the kingdome of God. Mat.19.23. 24 Mat.10. 24. 25. Luk.18.24. 25.

The cares of this world, and the deceitfulnesse of riches, and the lusts of other things enter in, and choak the word, and it is vnfruitfull. Mat.4.19. Mat 13.22. Luk.8.14.

Woe be to you that are rich, for you haue receiued your consolation. Luk. 6. 24.

Take heed and beware of couetousnes; for though a man haue abundance, yet his life standeth not in his riches. Luk.12.15. Read the parable following in the same place, and thinke on it.

Paul, *And this I say, Brethren, because the time is short, hereafter that both they which haue wiues, be as though they had none: And they that weepe, as though they wept not, and they that reioyce, as though they reioyced not: and they that buy, as though they passed not. And they that vse this world, as though* 1 Co.7.29. 30 31

they vsed it not: for the fashion of this world goeth away.

1 Tim. 6. 7. We brought nothing into the world, & it is certain that we can carry nothing out.

8 Therfore when we have food & raiment,

9 let vs therewith be content. For they that will be rich, fal into temptation & snares, and into many fooli sh and noysome lusts, which drown men in perdition & destruction.

10 For the desire of mony is the roote of all euil.

1 Ti. 6. 17. Charge them that are rich in the world that they bee not high minded, and that they trust not in vncertaine riches, but in the liuing God, which giueth vs aboundantly all things to enioy.

18 That they doe good, and be rich in good works, and ready to distribute and communicate:

19 laying vp in store for themselues, a good foundation against the time to come, that they may obtaine eternall life.

Iames 5. 1. Iames, Goe to now ye rich men, weepe and howle for your miseries that shall

2 come vpon you: Your riches are corrupt, and your garments are moath-eaten:

eaten: your gold and siluer is cankered, and the rust of them shall be a witnesse against you, and shall eate your flesh, as it were fire.

Iohn, *Loue not the world, neither the things that are in the world: if any man loue the world, the loue of the Father is not in him: For all that is in the world (as the lust of the flesh, the lust of the eies, & the pride of life) is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth for ever.*

1 Iohn. 2. 15. 16 17

A Remedy against the Temptation of worldly pleasures.

Sect. VI.

Some[a] seeke after the Pleasures and Contentment of their flesh: Some delight in building of mansions & great Houses; others take pleasure in faire gardens, orchards, allies, and arbors: Some proudly attire themselues, others delight in adorning their houses: Some take their felicity in eating & drinking, others in pleasant company, where they may

[a] Eccl. 1. 2. 3. 4. &c.

laugh and bee merry: Some leud to daunce and to dally, others to transcend the bounds of honesty. Of these, and such other wanton Worldlings, *Salomon* sayth: b*Reioyce O Young-man in thy youth, and let thine heart cheere thee in the daies of thy youth, and walke in the way of thine heart, and in the sight of thine eies*: but that after-clap, that dolefull Item mars the market; *but know, that for all these things God will bring thee to iudgement.* Now who will not shiuer in himselfe? who will not willingly forsake those pleasures, whose end and fruit is, c shame and dishonour, penury and losse of goods, which bring infinit sicknesses vnto the body, & vnto the spirit dulnes and blockishnes; which bring a contempt of vertue and honesty, a hatred of true religion & of God himselfe, which make man effeminate, wanton, disdainfull, yea, & so besotted, that they are like beasts? Pleasure & sorrow are twins, for pleasure is no sooner hatched, but Repentance is at hand, ready to supplant her; and therfore it is like a smile which presently is turned into sorrow and teares; or like a dreame, the ioy whereof at a mans waking vanisheth away: so pleasure flieth & slideth away, leaving rather cause of repentance than occasion of remembrance. It may bee compared to a painted sepulchre, faire without & foule within; to pils, outwardly fairely guilt, and rowled in sugar, but within full of bitternesse; yet pils doe vent and purge the body

b Eccl. 11. 9

c Ro. 6. 21. *The danger of worldly pleasures.*

Pleasure and sorrow are twins.

body, but pleasures corrupt and poison both body and soule. They resemble the Syrens, beautifull aboue, but if you looke on the hinder part, they haue the tale of a Scorpion, which giueth such a sore stroke, that it benummeth our bodies, and stingeth our soules to death. They are like venome or strong poison, tempered with the hypocras or sweet milke. Pleasure is a gulf or fire that deuoureth a mans substance, defileth his body, & killeth his soule; It is a path to all wicked practises, and the cause why the word of God doth not[d] fructifie in our hearts; for [e] *they that are in the flesh cannot please God*, [f] *know ye not that to whomsoeuer ye giue your selues as seruants to obay, his seruants ye are to whom ye obay, whether it be of sinne vnto death, or of obedience vnto righteousnesse?* Now let vs enter into our owne hearts & consciences, let vs examine our selues, whether wee take more delight in those things wherewith the Diuell is most delighted; in lasciuiousnes, in pride, in quaffing, & other sins than in honest behauior, in humility, in sobrietie, and in godlines? If we find our selues subiects & slaues vnto these satanical suggestions, then [g] death & damnation is our due, then our lodging, our pallace, and our mansion-house shall be in that place which burneth with fire and brimstone, where is [h] howling and crying, weeping and gnashing of teeth, where the [i] vnquenchable fire of Gods fury continually bur-

[d] Lu. 18.14
[e] Rom. 8.8.
[f] Ro. 6.16.
[g] Ro. 6.23.
[h] Math. 25. 30.
[i] Esa. 30.33 Lu. 3.17.

burneth, where the [k] incurable worm of conſcience euer ſtingeth, & where the [l] intollerable torments of deſperate minds alwaies continue, Pleaſure [m] prouoketh the anger of God, it [n] ſeparateth his loue from man, it [o] haſtneth his iuſtice, it [p] procureth perpetuall deſtruction. Pleaſure was the [q] bane of *Adam* and his poſteritie, the deſtruction of the [r] old world, the ouerthrow of [s] Sodome, the ruine of the [t] Sichemites, and the perdition of the [u] Beniamites: why then ſhould we be ſo beſotted with theſe worldly pleaſures, ſeeing by death wee ſhall enioy eternall and euerlaſting ioyes in heauen?

k Eſa. 66. 24
l Lu. 16. 23.
m Eſa. 1. 4.
n Eſa. 59. 2.
o Iere. 5. 29
p Eſa. 59. 13
q Gen. 3. 6.
r Ge. 7. 17.
s Ge. 19. 24.
t Ge. 34. 27
u Iudg. 20. 35.

A remedy againſt the temptation of vnwillingnes to forſake wife, children and friends.

Sect. VII.

HOwſoeuer we be left and forſaken, or rather ſequeſtred and ſeparated from our wiues & children, yet are we not forſaken of [a] God, nor of his ſon Ieſus Chriſt our Sauior, [b] *Him that commeth vnto me* (ſaith Chriſt) *I caſt not away*, [c] *This is the fathers will which hath ſent me, that of all which hee hath giuen mee, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.* [d] *And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any*

a Eſa 41. 9. Eſa. 54. 10.
b Ioh. 6. 37
c Ioh. 6 39.
d Io. 10 28.

plucke

plucke them out of mine hand. As Elkenah said vnto Annah, [e] Why weepest thou? am not I better vnto thee than ten sons? So, why should we be sory to leaue wife, children, & friends? Is not Christ better vnto vs than ten wiues, so many children, so many friends? Yea then ten thousand times so many? [f] He that saith vnto his Father and Mother, I see you not, & to his brethren, and to his owne children, I know you not; he obserueth the word of the Lord, and keepeth his couenant. Whereupon Christ saith, [g] *Hee that loueth father or mother more then me, is not worthy of mee: and he that loueth son or daughter more than mee, is not worthy of me:* [h] *and hee that taketh not vp his crosse & followeth mee, is not worthy of mee:* [i] *if any man come vnto mee, and hate not his father, and mother, and wife, & children, and brethren, and sisters, yea, and his owne life also, he cannot be my Disciple.* Howbeit we must remember, that this hate is the hate of dissimulation, not of persecution, the hate of auoyding, not of annoying; the hate of godlines, not of cruelnes; when we doe not giue eare vnto them, or regard their Syrenlike perswasions, when they seem to with draw vs frō the seruice of God, & from doing of such things as he commands. Moreouer, we must consider that we, our wiues, our children and friends, are all, as it were [k] trauellers, going forth of this world, we take our voyage together, & if we go a litle before; they shal shortly follow

e 1 Sa. 1. 8.

f Deu. 33. 9.

g Mat. 10. 37

h Mat. 10. 38.

i Lu. 14. 26

How wee must hate our parents.

k Ge. 47. 9. Heb. 11. 13

1 Mat. 19. 5. follow after. Wherefore, as at the beginning of our mariage or acquaintance, we left father and mother, and did cleaue to our wiues: so now it ought not to grieue vs to leaue them, and to returne vnto God, who is better vnto vs, than Father, Mother, Wife, Children, friend, or any thing else.

That though a man die in debt, yet he should not feare death.

Sect. VIII.

Obiection.

OBut my debt is great, if I die now: then when I am dead, my creditors will come and seize vpon all that I haue, so cruell they are, and so merciless, and so shall my poore wife & children be vndone for euer: Oh would God I might liue to be out of debt, and leaue my wife & children free, though I left them little or nothing beside. Alas, how shall I doe? Nay, how shal they do? litle I haue, & euen that litle shalbe taken from them: my wife shall be constrained to bestow her selfe against her

her owne liking, and contrary to her affection euen for verie neede: and my children ſhall either begge, or endure ſome ſeruile ſlauery, vnder ſome rigorous and cruell maſters and miſtreſſes. This is it that tormenteth my heart, this pincheth me ſore, and pierceth euen my very ſoule, when I thinke of it: and how can I but thinke vpon my deere and neere ones both night and day?

Anſwere.

YOu cannot commit your wife and children into the hands of a more faithfull Guardian and Ouerſeer than God is. He will take them into his [a]protection, he promiſeth that hee will haue a particular care ouer them, hee will defend and maintaine them againſt al oppreſſors, and wil poure out a feareſull vengeance vpon the wrongs, outrages, and iniuries that ſhall be done vnto them, he will neuer forſake them. O then be not diſcouraged, faint not, [b] *Caſt thy burden vpon the Lord*, ſaith *Dauid and he ſhall nouriſh thee, he will not ſuffer the righteous to fall for euer*, [c] *Caſt your care vpon him, for he careth for you*, ſaith the Apoſtle.

[a] Pſ.14.6.9.

[b] Pſ.55.22

[c] 1 Pet.5.7

He

d Iob.39.3 Pſal.147.9 e Lu.12.27 f Lu.12.25. g 26 h 29 i 30 k Pſ. 68.5. Galat.4.6 l 2 Kin.4.1

d *He feedeth the young rauens,* e he clotheth the *lilies,* how much more wil he feed & cloth his children? What can care profit you? what can thought auaile you? f *Which of you by taking thought* (ſaith Chriſt) *can add to his ſtature one cubite?* g *If then yee be not able to doe the leaſt thing, why take you thought for raiments?* h *Therefore take not, what ſhall ye eate, or what ſhall yee drinke?* i *your father knoweth that ye haue neede of theſe things.* Let this ſtay & ſtrengthen you, let this alwaies comfort and cheriſh you, that God is k your father, yea the father of your wife and children, that he knows your caſe, & what you and yours haue need of: therefore he will in due time prouide al neceſſaries for his children; for he is both willing and able to do it, and his cares ſhall effect that that yours neuer can. See the experience hereof in the like caſe, and be comforted by it. One of the l ſons of the Prophets, being in debt, not by reaſon of any vnthriftines, or prodigality (for he was a man that *feared the Lord*) but by the hand of God, died, leauing his poore wife and children to the cruelty of the *creditor*, who came fiercely to take away the children from their mother, to anſwer the debt by bondage. This was a heauy croſſe to a man that *feared the Lord*, to liue in debt, and to die in debt; ſpecially when debt to his poore wife and children was ſo dangerous. Wel, how did the poor widow & the orphans? how ſcaped they this danger?

ger? Euen the merciſull prouidence of God, which is [m] euer good vnto them that feare him, ſo increaſed that little [n] oyle which ſhee had in her pitcher, that it paid her *Creditor*, & yeelded her maintenance to maintaine her ſelfe and her children. Now then thinke vpon this comfortable ſtory, and know, that God is not the God of this man alone, nor of this widow and orphans only, but he is your God, and the God and Father of all the faithfull. Wherefore grieue not to die, ſeeing God will haue it ſo; commit your wife, children, and friends vnto God, and he will protect them: [o] They that haue the Lord for their Shepheard, ſhall want nothing. If the ſeruant that faithfully ſerues his Maiſter, is not to care for his neceſſities, but looketh, and that iuſtly, that his Maiſter ſhould prouide for the ſame: Should not wee doe God great iniury and diſhonour, if referring our whole liues to his honour, wee ſhould feare that hee would ſuffer vs to ſtarue?

[m] Pſ. 37. 25.
[n] 2 Kin. 4. 7
[o] Pſa. 23. 1.

Teſtimo-

Testimonies of holy Scripture, touching the care that God hath ouer Widdowes and fatherlesse Children.

Sect. IX.

Exo. 22. 22 MOses, *Ye shall not trouble any widdow, nor fatherlesse Childe.*

Deu. 10. 18. *The Lord doth right vnto the fatherlesse and widdow.*

Deu. 24. 17. *Thou shalt not peruert the right of the stranger, nor of the fatherles, nor take the widdowes rayment to pledge.*

19 *When thou cutteſt down thine harueſt in thy field, and haſt forgotten a sheafe in thy field, thou shalt not goe to fetch it but it shall be for the stranger, for the fatherleſſe, and for the widdow, that the Lord thy God may bleſſe thee in al the works of*

20 *thine hands. When thou beateſt thine Olue tree, thou shalt not go ouer the boughs againe, but it shall bee for the stranger, for*

for the fatherlesse, and for the widdow. 21
When thou gathereſt thy vineyard, thou ſhalt not gather the grapes cleane after thee, but they ſhall be for the ſtranger, for the fatherleſſe, and for the widdow.

Curſed be he that hindereth the right of the ſtranger, the fatherleſſe, and the widdow. And all the people ſhall ſay, So be it. Deu. 27. 19

Iob, *They lead away the Aſſe,* (ſpeaking of the wicked) *of the fatherleſſe, and take the widdowes Oxe to pledge.* Iob 24. 3.

If I reſtrained the poor of their deſire, or haue cauſed the eies of the widdow to faile. If I haue lift vp my heart againſt the fatherleſſe, when I ſaw that I might helpe him in the gate, let my arme fall from my ſhoulder, and mine arme be broken from the bone. Iob 31. 16. 21 22

Dauid, *The Lord will be a refuge for the poore, a refuge in due time, euen in affliction.* Pſalm. 9. 9.

Lord, thou haſt heard the deſire of the poore, thou prepareſt their hart, thou bendeſt thine eare to them. Pſal. 10. 17

Pſal. 33. 18 *Behold, the eye of the Lord is vppon*
19 *them that feare him, and vpon them that*
truſt in his mercie: To deliuer their
ſoules from death, and to preſerue them
in famine.

Pſal. 34. 6. *The poore man cried, and the Lord*
9 *heard him, & ſaued him out of al his trou-*
10 *bles. Nothing wanteth to them that feare*
him: they that ſeeke the Lord ſhall want
nothing that is good.

Pſal. 37. 25. *I haue beene young, and am old. yet I*
ſaw neuer the righteous forſaken, nor his
ſeed begging bread.

Pſal. 82. 3. *Do right to the poore and fatherleſſe,*
4 *doe iuſtice to the poore and needy. Deli-*
uer the poore and needy: ſaue them from
the hand of the wicked.

Pſal. 146. 9. *The Lord keepeth the ſtrangers, he re-*
leeueth the fatherleſſe and widdow: but
he ouerthroweth the way of the wicked.

Pſal. 68. 5. *He is a father of the fatherleſſe, and a*
iudge of the widdowes, euen God in his
holy habitation.

Pro. 23. 10 Salomon, *Remoone not the ancient*
bounds, and enter not into the field of the
father-

fatherleſſe: for he that redeemeth them, is mighty, hee will defend their cauſe againſt thee. 11

The Lord will defend their cauſe, and ſpoile the ſoule of thoſe that ſpoile them. Pro. 22.23

Iſaiah, Learne to doe well, ſeek iudgement, releeue the oppreſſed, iudge the fatherleſſe, and defend the widdow. Eſa. 1.17.

Ieremiah, Thus ſaith the Lord, execute ye iudgement and righteouſneſſe, and deliuer the oppreſſed from the hand of the oppreſſour, and vex not the ſtranger, the fatherleſſe, nor the widdow. Iere. 22.3.

Leaue thy fatherleſſe children, and I will preſerue them alive, and let thy widdowes truſt in mee. Ierem. 49. 11.

Zechariah, Oppreſſe not the widdow, nor the fatherleſſe, the ſtranger, nor the poore, and let none of you imagine euill againſt his brother in your heart. Zech. 7.10

Malachi, I will come neere to you to iudgement, and I will be a ſwift witnes againſt thoſe that vex the widdow and fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of Hoſtes. Malac. 3.5

Iesus Christ, *I say vnto you, be not*
Mat. 6. 25. *carefull for your life, what ye shall eat, or*
what ye shall drinke, nor yet for your
body, what ye shall put on. Is not the
life more worth than meat? and the bo-
26 *dy than rayment? Behold the foules of the*
heauen, for they sowe not, neither reape,
nor carry into the barnes, yet your hea-
uenly Father feedeth them: Are ye not
28 *much better then they? And why care you*
for rayment? learne how the lillies of the
field doe grow, they are neither wearied,
29 *nor spinne, yet I say vnto you, that euen*
Salomon in all his glory, was not arrayed
30 *like one of these. Wherfore, if God so cloth*
the grasse of the field, which is to day, &
to morow is cast into the ouē, shal he not do
much more vnto you, O ye of little fauth?
31 *Therefore take no thought, saying, What*
shall we eat? or what shall we drinke? or
32 *wherewith shall we be clothed? (For after*
these things seeke the Gentiles) for your
heauenly Father knoweth that you haue
33 *need of all these things. But seeke ye first*
the kingdom of God & his righteousnes,
and

and all these things shal be ministred vnto you. I will not leaue you fatherlesse, but I will come to you. See Math. 23.14. Ioh.14.18.

Paul, *The Lord is at hand: be nothing carefull, but in all things let your requests be shewed vnto God, in praier and supplication, with giuing of thanks.* Phil.4.5.6.

Let your conuersation be without couetousnes, & be content with those things that you haue, for he hath said, I will not faile thee, neither forsake thee: So that we may boldly say; The Lord is my helper. Hebr.13.5. Iosh.1.9. Heb.13.7. Psal.118.6.

Iames, *Pure religion and vndefiled before God, euen the Father, is this, to visite the fatherlesse and widdowes in their aduersitie, and to keepe himselfe vnspotted of the world.* Iam.1.27.

Chap. V.

Of the Second cause that maketh Death fearefull to a worldly man, which is the paines and sicknesses which come before, or accompany death: And the Remedies against the same.

Vnmortified men, no fit inhabitants for the heauenly Hierusalem.

Sect. I.

WHen a miserable Malefactor, hauing receiued the sentence of Condemnation is returned to prison, all his minde runneth vppon death, hee detesteth his former life and conuersation, hee prayeth earnestly vnto GOD, and regardeth no worldly pleasure, soft bedding, delicate fare, or costly apparell: Yea, if hee bee a man that feareth GOD, all his cogitations are bent to life euerlasting, greatly reioycing that hee is so neere the heauenly Kingdome, that hee may take possession of his inheritance: And is not the [a] sentence of death

[a] Heb. 9.7.

death passed vpon vs, the first day that wee came into this world? Be not our soules in our bodies, as in a prison? Doe not we only expect the time of our execution? how cometh it to passe then, that we do not feel, or shew vs readie, and prouide our selues to die, as doth the prisoner that hath receiued his sentence from an earthly Iudge? Why do we fixe our whole delight on the world, why do we so much encumber our selues with earthly businesse, and why do we not willingly embrace death, that by it wee may take possession of our inheritaunce? O let vs not build where wee cannot long continue, let vs make our prouision, that we may liue where we shall remaine for euer; let vs not forget heauen for earth, the soule for the body, and heauenly treasures for earthly goods: for one month or day, for one houre or minute of earthly pleasure: let vs not depriue our selues of that euerlasting joy that shall neuer bee taken from vs: let vs endure stormy weather for one moneth, that wee may haue a thousand millions of yeeres of faire weather: let vs patiently beare the tribulation of one day, which will breed vs exceeding great consolation for euer: let not the paines of one moment of time fray vs from taking possession of our kingdome, least wee shall be cast for euer into the kingdome of darkenesse. In a temporall building, the stones must be broken, hewne, and squared, ere they be fitte

The sentence of death is passed vpon vs, and yet we regard it not.

to make vp the worke. The Corne must be threshed, winowed, and purified, before it be ready for good bread. The [b] whirle winde must first blow ere *Elias* be rapt into heauen. And we must be cut, hewn, and squared with a number of [c] tribulations, sicknesses, & diseases, before we can be made fit & liuely stones for the heauenly Hierusalem. The very victuals which nourish and maintaine vs, come to very great loathsomnesse, before they doe worke their perfection in vs. From life they are brought to the fire, and clean altered from that they were, when they were alive; from the fire to the trencher, from the trencher to the mouth, from the mouth to the stomacke, and there so boyled and digested, before they nourish, that whosoeuer saw the same, hee would loath and abhorre his own nutriment, before it come to ful perfection. So must those children whom God delighteth in, be mangled and defaced in this [d] world, which is the kitchin and mill to boile and grinde the flesh of Gods children in, til they attaine their perfection in the world to come: and as a man looketh for the nourishing of his meat, when it is full digested, and not before: so must we looke for our saluation, when the troublesome turmoiles of this world are passed, and not before. Raw flesh is not meate wholesome for man; and vnmortified men bee no creatures fit for God.

[b] 2 King. 2 11.
[c] Acts 14. 22. 2 Tim. 3. 12
[d] Ioh. 16. 33. 1 Iohn 3. 13. 14.

That

That sickneſſe and tribulation is a token of Gods loue.

Sect. II.

THe holy Scriptures plainely teſtifie, that the paines and pangs of Death, or whatſoeuer dolorous ſickneſſes, or other greeuous maladies we ſuffer, either before, or with death, are no other thing in vs Chriſtians, than the rod of our moſt merciſull and louing Father; wherewith hee correcteth and chaſteneth his Children, either to amend in vs whatſoeuer offendeth his Majeſty, leſt wee periſh; or elſe to try our faith, patience, & conſtancy, that we may be found vnreproueable, laudable, and honorable before the tribunall ſeat of Ieſus Chriſt, the Iudge of the world, at his ſecond comming. a *My ſonne, deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him.* b *For whom the Lord loueth, he chaſteneth and he ſcourgeth euery Sonne whom he receiueth.* c *If ye endure chaſtening, God offereth himſelfe vnto you as vnto ſons; for what ſon is it that the Father chaſteneth not?* d *If therefore ye be without correction, whereof all are partakers, then are you baſtards, and not ſons.* e *Moreouer we haue had the fathers of our bodies which corrected vs, and wee gaue them reuerence: ſhould not we much rather bee in ſubiection vnto the father of ſpirits, that we might liue? For* f *they verily for*

Affliction what it is vnto the godly.

a Heb. 12. 5 Prou. 3. 11.
b Heb. 12. 6
c 7
d 8
e 9

f 10 for a few daies [f] chastned vs after their owne pleasure, but hee chasteneth vs for our profite, that wee might bee partakers of his holinesse. g 11 Now no chastising for the present seemeth to bee ioyous, but grieuous, but afterward it bringeth the quiet fruit of righteousnesse vnto them which are thereby exercised. h 12 Wherefore lift vp your hands which hang downe, and weake knees. i 13 And make straight steppes vnto your feete, lest that which is halting be turned out of the way, but let it rather bee healed. Hetherto out of the Scriptures. An excellent comfort, and a soueraigne salue for all them that are in such a case, visited with the hand of God, and tempted with this temptation. The [k] Bush which *Moses* saw in Mount Horeb, burned, and yet consumed not: so must the faithfull be tried in the fire of affliction, but not destroied. They are compared [l] to lilies growing among thorns because they are placed in the midst of tribulation: to [m] wheat, because Satan wil sift vs as men sift wheat; and as wheat is flailed, so the world afflicts vs; and to [n] vine branches, for as vines being let out at large, in small time become [o] wild and fruitlesse; so we being giuen ouer of God, & left to ruin after our own lust, are easily allured, but being pruned & dressed as their nature requireth, they bring foorth greater & sweeter grapes; so we being kept in awe and obedience, by the hand of affliction and sicknesses, will bring forth [p] fruit, both in quantity

f Heb. 12. 10
g 11
h 12
i 13
k Exod. 3. 2
l Cant. 2. 2.
m Luk. 22. 31.
n Ioh. 15. 1.
o Esa. 5. 6.
p Ps. 23. 4.

quantitie more abundant, and in quality more ſweet and pleaſant. Thus then, that carefull [q] Husbandman, euen God our father, pruneth his vines, that they may beare much fruit. Whereupon the Prophet *Dauid* maketh a ſolemne proteſtation, declaring what good affliction wrought in him, [r] *It is good for mee, O Lord, that thou haſt corrected me,* [s] *for before I was afflicted, I went wrong,* And in another place, [t] *Thy rodde and thy ſtaffe haue comforted mee.*

q Ioh. 15.8.
r Pſal. 119. 71.
ſ 67.
t Pſal. 23.4.

That God hath appointed his holy Angels to guard and preſerue vs in ſickneſſes and troubles.

Sect. III.

WHat comfort is this vnto vs, that in all our tribulations and ſickeneſſes, yea, in the very ſorrowes & pangs of death, almighty God hath [a] giuen his holy Angels charge to direct our paths, & to [a] keepe vs in all our waies, as he hath promiſed in his word, [b] *Behold, I ſend an Angell before thee to keepe thee in the way, and to bring thee to the place which I haue prepared.* [c] *The Angell of the Lord pitcheth round about them that feare him, and deliuereth them?* Examples heereof we haue in

a Pſ. 91. 11.
b Ex 23.20
c Pſa. 34.7.

d Ge.19.15

e Gen.16.7

f Ge.32.1.2

g Exod.14. 19.and 25. and 32.

h 2 Kin. 6. 15.

i 11

k Dan.3.25

l Dan.6.22

m Luk.22. 43.

n Lu.16.12

o Psal.23.4 Heb. 12.5.

in the holy Scriptures plentifull: d *Lot*, when *Sodome* and *Gomorrha* should bee destroyed, was by Angels conducted & brought thence; and so, hee and his daughters escaped the danger. e The Angell of the Lord comforted *Hagar Saraes* mayd, flying from her dame, into the wildernes, and preserued her from present perill. f *Iacob* in his iourney towards Mesopotamia, when he was in danger by the way, the Angels of God met him, which *Iacob* called *Gods hoast*. The Angels g conducted the Children of Israell in the desart. Troupes of Angels in the likenes of horsemen, and chariots of fire, defended *Elisha* the Prophet, against the King of Syria. And when his seruant was afraid, and said vnto him. *Alas* h *Master, what shall we doe?* i *He answered, feare not, for they that bee with vs are more then they that bee with them.* An Angell preserued k *Shadrach, Mishach* and *Abednago* in the middest of the fiery furnace, so that the fire had no power ouer their bodies; and l deliuered *Daniel* from the Lions mouth. An Angell from heauen m appeared to our Lord Iesus Christ, in his passion, comforting him. n And Angels carried the soule of *Lazarus* into *Abrahams* bosome. There are other infinit examples tending to this purpose, which for breuity sake, I omit. Now therfore, seeing we are thus graced by God, what remaineth but that we patiently beare the o rod of our heauenly Father layd

layd vpon vs, and like obedient [p] Children kisse and embrace the same, when it is offered vs, that wee may be found ready to suffer all temptations and trialls, wherewith it shall please the Lord to exercise vs, hauing sure trust and confidence, that hee which suffered and was tempted, is able to deliuer them that doe suffer and are tempted, out of trouble, daunger, and affliction.

[p] Heb. 12. 7

Comforts taken from the consequents following death.

Sect. IIII.

CONsidering, that after sickenesse followeth Death: and that after death ensueth eternall life, & euerlasting felicity; why shold we be so faint and so weake in sickenesse? Let vs plucke vp our hearts therefore, that are afflicted with paines, and call to remembrance the life and joyes of heauen, that are reserued for all them that patiently do suffer here with Christ. Let vs consider, that Christ himselfe suffered far greater and heauier torments than we doe, who saith, [a] *Haue ye no regard, all yee that passe by this way? Behold and see, if there be any*

[a] Lam. 1. 12.

b Io. 15. 20. and 13. 18. Mat. 24. 9. Mat. 10. 24

c 1 Co. 10. 13.

d 2 Pet. 2. 9.

e Apo. 2. 10.

* Ps. 33. 18. 19.

f Zech. 2. 8.

g Zech. 2. 5.

h Psa. 23. 4.

any sorrow like vnto my sorrow? b *The seruant is not greater then his master.* Oh, let vs therefore take our visitation in good part, and the Lord when he shall see his good time, will send vs help & comfort, only let vs submit, & commit our selues to his heauenly protection and wil. c *There is no temptation hath taken you*, saith the Apostle, *but such as appertaineth to man; and God is faithfull, which will not suffer you to bee tempted aboue that you bee able, but will euen giue the issue with the temptation, that ye may be able to beare it.* d *The Lord knoweth to deliuer the godly out of tentation.* e *Feare none of those things which thou shalt suffer* (saith Christ) *behold, it shall come to passe, that the Diuel shall cast some of you into prison, that you may be tried, and you shall haue tribulation ten daies: Bee thou faithfull vnto the death, and I will giue thee the crown of life.* Furthermore, we must cal to mind that the Lord neuer* leueth thē that faithfully serue him, and commit themselues altogether into his custody, but keepeth them f as the apple of his eie, g he will be as a fire round about them, that nothing do them hurt. Whereupon *Dauid* could say of his own experience, h *Though I should walke through the vally of the shadow of death, I will feare no euill, for thou art with mee, thy rod and thy staffe, they comfort me.* And to the end that the Lord might make vs certaine of his help & comfort, he earnestly exhorteth vs, to call oftentimes vnto him, and to sue for helpe,

helpe, saying; i *Call vpon me in the day of trouble, so I will deliuer thee, and thou shalt glorifie me.* And again, k *He shall call vpon me, and I will heare him, I will be with him in trouble, I will deliuer him, and glorifie him.* So knowing assuredly, that the Lord will helpe vs at last, in his good time, according to our owne desire, if wee patiently beare in the meane time, whatsoeuer his gratious goodnes shall lay vpon vs: It remaineth, that we haue an inuincible courage against all aduersities, & sicknesses whatsoeuer, patiently expecting the reward of our hope, l *For the afflictions of this present life, are not worthy of the glory which shall bee shewed vnto vs.* Strangers that are euill intreated in a forraine land, where they soiourn, hauing parents, friends, and great possessions in their natiue soile, beeing now vpon the point to returne to their own country, are vndoubtedly exceeding glad; for euen already they seeme, in a manner, to see their houses, lands, and possessions, to talke with their parents, friends, and acquaintance; and to enioy their wealth already: euen so also, if we cal to mind, that here we are m soiorners and strangers, very n hardly intreated by the worlds friends, hauing in heauen, our own country, great riches of eternall treasures, a o heauenly father, that dearely loueth vs in his beloued son, & many louing friends, our eldest brother Iesus Christ and all the holy Angels and Saints in glorie, and

i Psa. 50. 15
k Psa 91. 15
l Rom. 8. 18
m 1. Chr. 29 5.
n Io. 16. 33.
o Mat. 23. 9.
p Ro. 8. 29.

and an vndefiled q inheritance, holy and immortall: if we consider, that we are at the very point, going thether, to take possession of our r kingdome and royalty, we cannot chuse but be exceeding glad thereof, euen rauished with a feruent desire to bee lifted vp thither, with *Paul*, s *desiring to be loosed, and to be with Christ*. For shall not the feeling of so grieuous, and so many bodily afflictions, wherto we are subject in this strange land, and of the mortall wounds our soules doe daily receiue by offending God, cause vs earnestly to desire, & feruently to pray to be deliuered from the same? especially considering t *we know that if our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is an house not made with hands, but eternall in the heauens?* Shall not the incomprehensible excellency of the glory and dignity, which we shall v enioy in the kingdome of heauen, encourage vs to enter in thither, though the entrance be x narrow and straight: And shall not the certaine and assured knowledge of the renewing of our bodies, beeing y risen againe immortall, like vnto the glorious body of Iesus Christ, and ioyned to their sanctified soules; and then of the z translating of the same into the kingdom of God our father, aboue al heauens, where we shall see the a face of God, as the Sonne in his brightnesse, and enioy the effect of the prayers of Christ Iesus our redeemer,

q 1 Pet. 1. 4
r Lu. 12. 31
s Phi. 1. 23
t 2 Cor. 5. 1
v Apo. 22. 5
x Mat. 7. 13
y 1 Co. 15 52.
z 1 Thes. 4 17.
a 1 Co. 13. 12.

deemer, made in our behalfe, when hee said, [b] *Father, I will that they which thou hast giuen me, be with me; euen where I am, that they may behold that my glory which thou hast giuen mee;* moue and stirre vs vp to take possession of our inheritance, being now offered vnto vs?

When Iesus Christ hath [d] rendred vp the kingdome to God his Father; then shall God the Father, the Sonne, and the Holy ghost, be vnto vs all in all; we shall be replenished and satisfied with such a [e] fulnesse of life, glory, and ioy, so as we shall not be able to desire or to haue any more: euen as vessels cast into the sea, being so filled with water, that they can desire or hold no more. We shall be [f] inhabitants, and citizens of that holy City, which is of [g] *pure gold,* [h] *which hath no need neither of the Sun, nor of the Moone to shine in it, for the glory of God shall light it, and the Lambe is the light of it.* And finally, wee shall be in the fellowship of Angels, shining as the [i] Sun in his pride, and rauished with ioy that shall [k] neuer be taken from vs.

[b] Ioh. 17. 24

[c] Eph. 1. 14

[d] 1 Cor. 15 28

[e] Ioh. 17. 13

[f] Apoc. 21. 7

[g] Apo. 21. 18
[h] Apo. 21. 25

[i] Mat. 13. 43
[k] Ioh. 16. 22

Testimonies out of the holy Scriptures, that God is alwaies ready to helpe and assist them, that seeke vnto him, in the time of affliction and misery.

Sect. V.

Iosh. 1.1 IOshuah, *The Lord spake vnto Ioshua,*
2 *saying: Arise, goe ouer this Iordan,*
then and all this people, vnto the land
5 *which I giue to the children of Israell: I*
will be with thee, I will not leaue thee, nor
6 *forsake thee; Be strong, and of a good*
courage.

Psalm 33.18 Dauid, *Behold the eie of the Lord is*
19 *vpon them that feare him, and vpon them*
that trust in his mercy: To deliuer their
soules from death, and to preserue them
from famine.

Psalm 34.4 *I sought the Lord and hee heard mee,*
6 *yea, he deliuered me out of al my fear. The*
poore man cried, & the Lord heard him,
and

and ſaued him out of all his troubles. The eyes of the Lord are vpon the righteous, and his eares are open vnto their cry. 15

The righteous crie, and the Lord heareth them, and deliuereth them out of all their troubles. The Lord is neere vnto them 17

that are of a contrite heart, and will ſaue ſuch as be afflicted in ſpirit. Great are the troubles of the righteous, but the Lord deliuereth him out of them all. He keepeth all his bones, not one of them is broken. Reade the ſeauen and thirty Pſalme throughout, and you ſhall finde therein excellent comfort. 18 19 20.

The Lord is neere to them that call vpon him, yea to all that call vpon him in truth: He will fulfill the deſire of them Pſal. 145.18 19

that feare him, he alſo will heare their crie, and will ſaue them. The Lord preſerueth all them that loue him. 20

Iſaiah, *Behold, God is my ſaluation, I will truſt, and will not feare, for the Lord God is my ſtrength and ſong, and alſo is become my ſaluation.* Eſay 12.2

Thou art my ſeruant, I haue choſen Eſay 41.9

thee, and not cast thee away. Feare thou not, for I am with thee: be not afraid, for
13 I am thy God, I will strengthen thee and helpe thee. I the Lord thy God will hold thy right hand, saying vnto thee: feare
14 not thou worme Iacob, and ye men of Israel; I will helpe thee, saith the Lord, and thy redeemer the holy one of Israel.

Esay 43.1 Feare not, for I haue redeemed thee, I haue called thee by name, thou art mine, when thou passest through water I will be with thee, and through the flouds, that they doe not ouerflow thee. When thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee.

Esay 46.14 Sion said, the Lord hath forsaken me,
15 and my Lord hath forsaken me. Can a woman forget her childe, and not haue compassion on the sonne of her wombe? Though they should forget, yet will I not
16 forget thee. Behold, I haue engrauen thee vpon the palme of mine hands.

Ierem. 31.2 Ieremiah, Thus saith the Lord, they
9 shall come weeping, and with mercy will I bring

bring them againe. I will leade them by the riuers of water, in a straight way, wherein they shall not stumble: for I am a father in Israel.

Iesus Christ, *In the world you shall haue affliction, be of good comfort, I haue ouercome the world.* Iohn 16. 33

Feare none of those things which thou shalt suffer. Be faithfull vnto the death, and I will giue thee the crowne of life. Apoc. 2. 10

Paul, *God is faithfull, which will not suffer you to be tempted aboue that you be able, but will euen giue the issue with the tentation, that ye may be able to beare it.* 1 Cor. 1. 13

If wee suffer with Christ, wee shall raigne with him. 2 Tim. 2. 12

Peter, *The Lord knoweth to deliuer the godly out of tentation.* 2 Pet. 2. 9

Chap. VI.

Of Patience.

An exhortation to Christian patience, after the example of Iesus Christ our Saviour. And how the wicked behaue themselues in their afflictions.

Sect. I.

Patience what it is.

a 1 Pet. 1.6
1 Thes. 1.4

b Heb. 12.11

c Iob 13. 15

d Heb 3.5

e Heb. 12.8

f Iob 2. 10
Iames 5. 11

CHristian Patience is a[a] moderation and tollerance of our euils, expressing in outward actions, a spirit of contentment and gladnes, that striueth so well, and mastereth in such sort, the sense of nature, which b[b] shunneth griefe, that in the end it worketh in vs an c[c] affection of pietie and godlinesse, ioyned with a free and cheerfull minde, vnder the yoke of obedience of the wil of God, through d[d] a certain expectation of things promised, & causeth vs to iudge e[e] Impatiencie, to be contumacie and rebellion to this diuine will; and sufficient of it selfe, to make a man to be called wretched. Of this sort was the Patience of f[f] *Iob*, who seemed as it were, to take pleasure in

in his afflictions, as the *Salamander* that delighteth to bathe his limmes in the burning flames. But especially such was the patience of g Iesus Christ our Sauiour, the onely example & true patterne of perfect Patience, who h *became obedient vnto the death, euen the death of the Crosse*: For behold, hanging vpon the same, hee openeth the fountaines, streaming out with his guiltlesse bloud, and sheweth vs his whole bodie all goarie with lashes, & shall not this encourage vs, patientlie to endure all tribulation, and to warre against our desires and vaine appetites, when they withdraw vs from triall, to delight and pleasure? When our foot is pricked (much more the head or heart) all the whole body is so disquieted, that wee wish rather for the Chirurgion to launce vs, than for any pleasures to delight vs: & can we (if we be true members indeed) endure to see Christ our Head, so cruelly pricked & crowned with thornes, but that we must needs be more willing to sorow with our head, & to be lanced for his sake, than to lean vnto worldly solaces which be contemned? It is an vndecent thing, to haue a dainty member vnder a thornie head. Shall Christ our onely Lord with the i King of Ninime, mourne in sackcloth and ashes? Shall hee with k *Ionathan* venture to clime most craggy and dangerous rockes, to fight alone with a whole troope of Philistines? shall he climb vp to mount l Calvarie,

g Mat. 11. 29
h Phil. 2. 8
The patience of Christ.

The true members must needs haue a fellow-feeling of the sufferings and aches of their head.

i Ionas 3. 5
k 1 Sam. 14. 4
l Luk. 23. 33

uarie, loaden with a heauy Crosse vpon his wounded shoulders, to incounter the diuell & all his vassals? Shal he tal on the most rigorous sword of his owne Iustice for our sinnes? And shall we, for whose sake all this was done, vnnaturally and vngratefully refuse to follow his
m 2 Pet. 2. 21 m example? and to suffer any thing for his sake that hath suffered so much for vs? Alas! we are
n Iob. 2. 8 n they that deserue to sit with *Iob* in the ashes,
o Ionas 3. 5 o to mourne in sackcloth with the Niniuites,
p 1 Sam. 14. 6 p with naked knees to creep vp the craggy rock
q Iohn 18. 5 of affliction, q to hazard our liues amongst a thousand blades and torments; finally to embrace the rutul! sword of Gods iustice and reuenge, and to fall vpon the same; such and so great are your enormous and horrible sinnes! O senceless and benummed hearts & soules of ours, if at the consideration of so heauy and lamentable a sight, of so great and glorious benefits, we cannot finde any scope or field of sorrow and thankefulnes! But yet if any grace remaineth in vs, let vs bee sorry for our want of sorrow, and bewaile our vnthankfulnesse, let vs patiently endure some affliction for
r 2 Cor. 11 Christ his sake, that we may bear his r markes in our flesh, least we fall into a carelesse securitie, or into a desperate madnesse, and be depriued of the infinite and endlesse blessings that Christ hath purchased for vs. Farre other effect tooke Christs sufferings in *Paul*, who being a perfect scholler in this doctrine, wold haue

haue no other Vniuersity but Hierusalem, no schoole but Caluary, no pulpit but the Crosse, no letters but Christs wounds, no Commaes but his lashes, no Colons but his thornes, no Periods but his nayles, and no Lesson but [s] *Christ Iesus, and him crucified.* In this Schoole we may learne by Christs [t] nakednesse, how to cloth vs, by his [u] thornie crowne to adorn vs, by his [x] gall and vineger to diet vs, by his [y] praying for his murderers to reuenge vs, by his [z] hanging on the crosse to repose vs, by his painfull and bitter [a] death to esteem the pleasures of this life; briefly, by his life and death we may learne how to behaue our selues in all troubles and afflictions. *See lib.2.Ch.4 Sect.4.* Many gape for Christs [b] kingdome, but hate his [c] Crosse, breathing after prosperitie; but abhorring aduersitie, and loth to enter in at the [d] straight gate. Many would reioyce with Christ, but [e] none will sustaine his afflictions. Euery man would eate [f] bread with him, but few will tast of his [g] cuppe. Finally, many would loue him while [h] prosperity doth last, and while they may receiue any [i] comfort at his hands: But who is hee that will follow and embrace the shame of his [k] Crosse? Many loue to wallow in their own lusts, hating correction and reformation of their lewd behauiour, who when they feele the weight of the rod, are readie to [l] denie and to open their sacrilegious mouthes euen against the Almightie

[s] 1 Cor. 2. 2
[t] Ioh. 19. 23
[u] Mar. 15. 17
[x] Ioh. 19. 29
[y] Luk. 23. 34
[z] Ioh. 19. 18
[a] Mar. 15. 37
[b] Mat. 19. 16
[c] Mat. 12. 22
[d] Mat. 7. 13
[e] Mat. 10. 35 Mat. 26. 56.
[f] Iohn 6. 26
[g] Luk. 22 57
[h] Mat. 10. 37
[i] Iohn. 6. 14 15.
[k] Gala. 3. 13
[l] Gen. 4. 13

tie, not knowing in the meane time, or rather not beleeuing, that the Holy ghost acounteth them happy & blessed, who suffer the triall of the Lord patiently: [m] *Blessed is the man that indureth temptation, for when hee is tried, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.* But they that [n] loue the Lord Iesus vnfainedly, [n] follow his steps, and lean to him, as well in aduersity, sorrow, and misery, as in the time of prosperity: for this [o] *loue seeketh not her owne things*: and they who seek for pleasure, ease, and rest; who follow Christ in prosperity, but leaue and fly from him in aduersity, may wel be termed [p] Bastards and [q] Hirelings, such as loue themselues, and their own filthy [r] lucre, and beastly lusts better than they doe Christ. These men when they [s] feele any smart of affliction, doe presently [t] cry out, that it had bin best if they had neuer been born, or else destroyed as soon as they were born: a wicked saying, vnworthy to be heard in a Christian mans mouth. No doubt but these impatient worldlings do [v] desire the helpe and fauour of God, but it is only because of the extremety which they suffer, they [x] desire Gods fauor, because they would escape his rod, and therefore these be their ordinary wishes; Oh that I were well againe! O that I were rid of this paine! Oh that I were eased of my sicknes or sorrow! wherby it appeareth plainly, that, so they might haue their health,

m Iam. 1.12
n 1 Pet. 2.21
o 1 Cor. 13.5
p Hebr. 12.8
q Iohn 10 12.13
r Ioh. 12.4.5
s Mat. 13.21 Luk. 8.13
t Gen. 4 13
v 1 King. 21. 27.29
x Acts 8. 24

health, and liue at their hearts eaſe, they would ſet little by the helpe or fauour of God. Yea, ſome of them are ſo farre blinded in the pit of impatiencie, that they ſticke not to offer violent hands vnto themſelues, and to ſhorten their owne liues, as did *y Abimelech*, *z Saul*, *a Achithophel*, *b Zimri*, and *c Iudas Iſcariot*, rather than by liuing they would be compelled to ſuffer any longer, ſome ſmall ſickneſſe or other calamitie, or abide the taunts of the open world. I ſpeake not this, becauſe I allow of that vnſauourie opinion of ſtoycall indolencie, or lacke of griefe; for there is no ſuch cheerefulneſſe required of vs, as ſhould take away all ſenſe and feeling of griefe and bitternes: for ſo there ſhould be no *d* patience in the Saints ſuffering of the croſſe of Chriſt, vnleſſe they were both inwardly & outwardly vexed: (*Which folly ſee refuted, Lib.2.Chap.5.Sect.17.*) but becauſe the wicked, impatient of a little affliction, doe runne into ſuch extremities.

y Iudg.9.54
z 1 Sa. 31.4
a 2 Sa.31.23
b 1 Ki.16.18
c Mat.27.5
d Apo.13.10

How the godly behaue themſelues in their ſickneſſes, and other calamities whatſoeuer.

Sect. II.

WHen the godly and ſincere worſhippers of God doe feele the ſharpneſſe of powertie, the ſting of infamie,

mie, the paine of diſeaſes, or the horrour of death; their courage [a] quaileth not, but rather [b] kicke all deſperation aſide; becauſe they vnderſtand that they muſt manfully in faith [c] beare all ſorts of croſſes and euils, they finde ſuch ſweetneſſe in the fauour & grace of God, that for the deſire they haue to the ſame, they are content, not onely to be [d] depriued of all their worldly delights & earthly pleaſures, but alſo to [e] ſuffer the rod of their heauenly father, & patiently to endure the weight of the croſſe laid on them. As the naturall childe loueth his father entirely; and though his father beat him, yet he doth loue him neuertheleſſe; ſo the children of God [f] being of a good nature, doe loue God their father with [g] all their hart, with all their ſtrength; & if he beat & correct them, yet they ceaſe not to loue him ſtill, & in loue they performe their obedience vnto him continually, ſaying with *Iob*, [h] *Though he ſlay me, yet will I truſt in him.* And therefore they arme themſelues with Patience and Hope. By Patience they [i] vanquiſh themſelues and their affections, they ouercome all calamities, and ſtand ſtedfaſt with a quiet minde, and wel diſpoſed with a reſolute heart to beare, and forbeare. Now their Hope vpholdeth Chriſtian Patience, which is [k] an aſſured expectation of thoſe things which are truly and expreſly promiſed of God, and beleeued of vs by faith. For there is a mutuall relation of Hope to Faith.

a 2 Sa.16.10 Iob 2.10
b Act. 16.25 Ier.10.19
c Act.5.41
d Pſ. 119.71
e Heb.3.6
f 2 Pet.1.4
g Mat.22.37
h Iob 13. 15
i Pſa.119.71
k Heb.3.6 Iames 1.6.7
The difference between faith and hope. See cap.7. Sect.1.

Faith. Faith [l] beleeues that God ſaith truth, Hope [m] looketh for thoſe things which Faith hath beleeued. Faith [n] beleeueth that eternall life is through Chriſt our Sauiour prepared for vs, & that if [o] we ſuffer with him, we ſhall raigne with him; Hope [p] expecteth and patiently waiteth to receiue in due time the thing that God hath promiſed vnto vs; howſoeuer in the meane time it bee toſſed in aduerſities: Hope vaniſheth not away, though it ſeeth not what it hopeth for: it quaileth not, although things fall out cleane croſſe and contrary.

[l] Rom.4.3
[m] Heb.3.6
[n] Ioha 3.16
[o] 2.Tim.2. 12.
[p] Rom.4. 20.21.

Hope is of things abſent.

¶ *Abraham* hoped that God would keepe his [q] promiſe with him, although he ſaw not the meanes. He hoped alſo he ſhould poſſeſſe the promiſed land, although as yet hee enioyed [r] not one foote of it, but ſaw it inhabited of [s] mighty Nations. [t] *Dauid* hoped he ſhould be king of *Iſrael*, and yet he was in continuall [u] danger of his life, by reaſon of the tyrannie of *Saul*: and the faithfull, in a conſtant hope of their deliuery, lay all their ſickneſſes and troubles vpon the ſhoulder of patience, and ſay with *Ieremy*, *This is my ſorrow, and I will beare it.* They will not faint in aduerſitie, for then their [x] ſtrength were ſmall; nor want comfort in trouble; for [a] *A good conſcience is a continuall feaſt.* They wil not breake the Lords bonds, for then they were like the [b] heathen, but wait for his leaſure, for [c] *Faith maketh no haſte.*

[q] Ro.4.20
[r] Gen.12.7
[ſ] Geneſ.15
[t] Deut.7.1
[u] 1 Sa.13.14
[x] 1 Sa.19.2 & 24 1.2.3
[y] Ier.10.19
[z] Pro.24.10
[a] Pro.15.15
[b] Pſal.2.3
[c] Eſay 28.16

That

That extremitie of paines should not cause vs to be impatient.

Sect. III.

Obiection.

Oh, my sickneſſe is greeuous, and my paines extreme! I can take no reſt, neither day nor night, ſuch is the rage and violence of my diſeaſe.

Anſwere.

[a] Mat.16.24 Luk 9.23

CHriſt telleth his Diſciples, [a] *If any man will follow mee, let him forſake himſelfe, and take vp his Croſſe and follow me.* Conſider here, how mercifully the Lord deales with vs: hee tels vs the worſt firſt, he ſheweth vs what we ſhould truſt vnto. Firſt then, we muſt [b] follow him in his afflictions, & then we ſhal [c] ſit with him at his table. The maner of Gods proceedings, is to ſend good after euill, as he made [d] light after darkneſſe; to turne Iuſtice into Mercy, as he turned [e] water into wine. See *Lib.2.Cap.3.Sect.2.* We muſt goe through a [f] ſea of troubles, before we come to the hauen of reſt. As the beaſts were firſt killed, and then ſacrificed, ſo muſt we be firſt killed, and then ſacrificed.

[b] Mat.16.24
[c] Mat.20.21 Mark. 10.37
[d] Gen.1.3
[e] Ioh.2.9
[f] Act.14.22

ſacrificed. Sickneſſe and affliction is the knife of correction, to lop off the rotten twigs, to prune and dreſſe vs. It is the cords to bind the ramme vnto the Altar; the chariot to carrie our thoughts into heauen; the hammer which ſquareth the rough ſtones till they bee plaine, ſmooth, and fit for the temple; the meſſenger which is ſent to compell them to the banquet which wil not come being inuited: as the rod maketh the ſcholler apply his booke, ſo vnder the croſſe wee apply our ſelues vnto wiſedome. But (ſay you) the rod wherewith I am beaten, is ſharp, & the paines intollerable. Surely [g] *no chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous; But afterward it bringeth the quiet fruit of righteouſneſſe, vnto them which are thereby exerciſed.* Behold, [h] *Chriſt ſuffered, leauing you an example that you ſhould follow his ſteps.* [i] Others of Gods Saints alſo ſuffered great torments, troubles, temptations, & grieuous afflictions, who [k] *were tried by mockings and ſcourgings, by bonds and impriſonment: [l] they were ſtoned, they were hewne aſunder, they were tempted, they were ſlaine with the ſword, they wandred vp and downe in ſheepe skins, &c. being deſtitute, afflicted, and tormented.* What is it that you ſuffer being compared with their torments and trials? *See Lib. 2. Chap. 5. Sect. 14 & 15.* Be patient then, call into mind ſuch as haue endured greater & more greeuous pains than you, and ſo ſhall your greefe ſeeme leſſe vnto

The afflictions of the godly what it is.

g Heb.12.11

h 1 Pet.2.21 Heb.12.2.

i Heb.6.12

k Heb.11.36

l Ibid.37

vnto you To bee altogether without ſickneſs,
m Iob 7.1 trouble, or ſome croſſe, looke[m] not for while
you liue in this vale. Looke not for eaſe and
quietnes vpon the earth, nor among men, but
in God alone, for whoſe ſake you muſt ſuffer
n Rom. 8.35 all things, euen[n] *tribulation, or anguiſh, or perſe-*
cution, or famine, or nakednesse, or perill, or ſword.
Wherefore once againe be ſtrong, courage
your ſelfes and confirme your imbecility with
o 1 Cor. 10.13 the ſweet promiſes of the Lord, who[o] *is faith-*
full, and will not ſuffer you to be tempted aboue
that ye ſhall be able, but will euen giue the iſſue
with the temptation, that you may be able to beare
it. The Lord will come ſhortly, and giue
you a great reward, and will p wipe away
p Reu. 7.17 all teares from your eies. *See lib. 2.*
ibid. 21.4 *Chap. 5. Sect. 14.*

That no man may aſſwage his griefe by laying violent hands on himſelfe.

Sect. IIII.

Obiection.

OH, but it hath tormented me thus long, and it is like to continue longer than I can beare it. I am, as it were, a marke ſet vp to ſhoote at: Well may I ſay

ſay with the Prophet. Mine eye, my ſoule, & my body are conſumed with griefe; my life is waſted with heauines, and my yeeres with mourning, my ſtrength faileth for my pain, and my bones are conſumed. I am a reproach among all mine enemies, but eſpecially among my neighbours; & a feare to mine acquaintance. *O heauy and hard ſaying*, Take vp thy Croſſe and follow me. Pſal. 31.10. 19 Mat. 16.24.

Anſwere.

YEa, but this is much heauier and harder: [a] *Depart from me ye curſed, into euerlaſting fire, which is prepared for the diuell and his Angels.* They which follow Chriſt in taking vp their croſſe in this world, haue no cauſe to dread the ſentence of eternall damnation in the world to come: For [b] *If we ſuffer with him, we ſhal raign with him.* [c] *Surely he ſhall neuer be moued, but the righteous ſhall bee had in euerlaſting remembrance; his horne ſhall be exalted with glory.* As it is pleaſant and praiſe-worthy vnto men, to haue their children reſemble them; to haue in their of-ſpring expreſſed the future a Mat. 25.41. b 2 Tim. 2.12 c Pſ. 112.6.9.

Note.

image of their own fauor; so doth Christ delight to see his diuine prowes & generosity set forth in his childrens acts & practises, especially to see in vs the skarres, wens and warts of his vexation and paines; which, the more they deface vs in outward shew, the more they doe beautifie vs in soule, and the more ougly they make vs in the prepostrous iudgement and mistaking of mans eie, the more amiable and glorious they render vs in the sight of God. As the scarre of a wound in the childs face, which he hath suffered in the fathers quarrell, though it disfigure his fauor, is a more edging whetstone of fatherly affection in the Parent, than if it were absent, because it yeeldeth a perpetuall testimony of a dutifull and louing child; So God, more desirous to haue vs affectionate, than fortunate children, delighteth more in our patient sufferings, sicknesses, and afflictions for his sake, which are assurances of our loue towards him, than to see vs swimme in his temporall gifts. Hee praiseth more the

d Ion. 4. 11. e Iob. 2. 8. d Niniuites in sackcloth, and e *Iob* in the ashes, than either of them in all their pomp, & glory of their riches, wherefore then should

f 2 Kin 4 40. we cry, f *Death is in the pot*, seeing Christ Iesus our Prophet hath seasoned it, not with a little flower or meale, but with his owne bloud? He

g Gal. 3. 13. 14. hath broken the ice, hee hath g sanctified our afflictions, hee hath sweetned all our paines with the excesse of his vnspeakable loue: He

hath

hath giuen vs such a president and [h] example in suffering for vs, as it must needs seem little, whatsoeuer wee suffer for him. Let vs not be dismied therefore with our crosse & affliction; let not the extremitie of the paines, the sharpnesse of our miseries, nor the continuance of our sickenesse daunt our courage: wee are not [i] better than our Master, who suffered farre more then we must; nor wiser than God himselfe, by whose [k] prouidence, this affliction fel into our share. Yet you say, your pain is like to continue longer thā you shal be able to beare it. But how can you remoue it from you? Will you offer violent hands vnto your selfe? Will you cut asunder that which God hath ioyned, as did [l] *Achitophel*, [m] *Saul*, [n] *Iudas* and *Pilate*? Thinke you to get ease by shortning your owne life? Nay, so far shall you bee from finding any ease or rest, that by so doing, these your temporall (or rather momentany) afflictions, shall bee turned into euerlasting torments, in the vnquenchable flames of hell fire. Man was not borne of his owne pleasure, neither must he die at his own lust. It is written, [o] *Thou shalt not kill*. If wee may not kill another, much lesse may wee kill our selues. God will [p] require our bloud, yea at our owne hands, if wee be guiltie of such an vnnaturall murther. God hath made [q] man after his own image, and we must not deface the Image of God: which if wee presume to doe,

[h] 1 Pet. 2. 21

[i] Mat. 10. 24.

[k] Pro. 14. 31.

Against self-murder.

[l] 2. Sam. 31. 23.

[m] 1 Sa. 31. 4.

[n] Acts 1. 18.

[o] Exo. 20. 13

[p] Gen. 9. 5.

[q] Gen. 9. 6.

doe, we are guilty of horrible murder. And to that you say, you are forsaken of your friends; Christ Iesus will neuer forsake you:

r Io.6.37.39 s Ioh.10.28.

r *Him that commeth vnto me*, (saith he) *I neuer cast away*. s No man shall plucke you out of his hands.

That our impatiencie doth prouoke God the more to punish vs.

Sect. V.

Obiection.

God forbid, I should make my selfe away; that was no part of my thought, but my meaning is, that my afflictions & paines be so great, so extreame, and so intollerable, that I cannot beare them patiently.

Answere.

NOt patiently? Alas, whom hurt you by your impatiency, but your own soule? Can your impatiency alter the will of God,

God, or change his purpose? No verily; Yea, by your impatiencie, you make your owne case worse, as wel by the inward griefe, which vexeth and tormenteth you, as also, because therby you tempt and prouoke the Lord, and pull downe his wrath vpon you. As earthly Parents, when they perceiue their children to be brought in good order, subiection & obedience, by their correction, do then cease from beating of them: So our heauenly Father, when he seeth vs patient, and [a] humble in our affliction, is mooued to pity, so as he turneth our troubles into kindnes and doing vs good; whereas on the contrary side, by our impatiency and stubbornnesse, hee is compelled to lay more greeuous punishments vpon vs. Also as Kings and Captaines, doe more gently entreat those enemies, that haue willingly yeelded themselues into their grace and fauour; then such as bee taken Captiues, by force of doubtfull fight: Euen so doth God deale more fauourably with those, who patiently humble themselues vnder his hand, and submit them vnto his corrections, than with such, who being ouer-mastered with sensuality and pride of heart, doe continually prouoke him, and prepare themselues to hold out, and still to rebell and resist his holy will. God would not haue vs perish with the wicked, and therefore hee [b] chastiseth in vs, whatsoeuer he seeth amisse, euen in this world; so that his rods and

The effects of impatiencie.

[a] Num.21.7

[b] 1 Cor.11. 30.32

c Heb.12. corrections are testimonies, that hee accounteth vs his lawfull children, and not c bastards. We see if two children striue together, & if a man comming by, take one of them, and beat him, leauing the other, we will iudge straightway, that this man is the father of that child hee corrected, and that the other appertained not vnto him. And this is that the Apostle d 1 Pet.4.17. *Peter* meaneth, when hee saith, that d iudgement beginneth at the house of God; shewing that they are his children and housholde seruants which are afflicted in this life. Wherefore, if Carpenters strike with their hatchets vpon peeces of timber, to smooth and plaine them: If Masons pollish the stones with the strokes of an hammer; wee gather that they would employ them to some building: euen so, if God lift vpon vs his hatchets and hammers of tribulation, let vs assure our selues, that hee hath chosen vs, to put vs in the building of his holy e 1 Cor.3.9. e Temple; & so, that wee are his deere & welbeloued children. Let vs suffer our selues to be guided by him, that is infinitely f Psal.147.5. f wiser than wee, and g 1 Ioh. 3.16. g loueth vs better than we loue our selues. As in running a race, the agility & goodnes of the horse is known: the strength and courage of the man in the combate, the sauour and qualitie of many drugs, in rubbing, bruising, or casting them into the fire, as wee doe incense, the starres which appeare not by day, shine in the night:

So

So the faith, the zeale, the constancy, the patience, and other vertues which God communicateth to his Elect, which are hid in prosperitie, doe manifest themselues in afflictions. And therefore the Apostle saith, [b] *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.* Now the Lord would make known your patience, your faith, and other vertues, and will you, kicking against the pricke, complaine of your extreame handling? Surely if you doe so, you are [i] vnworthy the least of Gods comforts: yet hath not God so dealt with you, he giues you not what you haue deserued; nay, he leaueth you not without comfort, he will not that his [k] workes should perish; wherefore you must thinke that he dealeth with you, according to his infinite mercy, as a most gracious and louing father; who will not that you should [l] perish with the wicked, [m] humbling you therfore to make you a worthy Citizen of his heauenly kingdome. To conclude, when you say the Lords prayer, you say, [n] *Thy will be done.* Now the Lords will is done towards you, and will you shew your selfe rebellious and disobedient vnto his will? So your heart denieth that which your mouth vttereth, and saith vnto you in your eare; Ah hypocrite, if thou mightest chuse, thou haddest rather that thy will might be done, then that the will of

[b] 2 Cor. 12. 10.
[i] 1 Cor. 15. 9
[k] Eze. 33. 11
[l] 1 Cor. 11. 30. 31
[m] Heb. 12. 6.
[n] Mat. 6. 10.

o 1 Pet. 5. 6. God might be done. o *Humble your selfe therefore vnder the mighty hand of God, that hee may exalt you in due time.* p 1 Cor. 10. 13. p *There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to bee tempted above that ye be able, but will euen giue the issue with the tentation, that ye may be able to beare it.* q Luk. 21. 19 q *By your patience possesse your soules,* saith Christ.

Testimonies out of the holy Scriptures exhorting vnto Patience.

Sect. VI.

Pro. 16. 32. SAlomon, *Hee that ruleth his owne mind, is better than he that winneth a City.* Pro. 20. 22. *Wait vpon the Lord, and he shall saue thee.*

Esay 28. 16. Isaiah, *Thus saith the Lord God, Behold I lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleeueth shall not make haste.* Esa. 30. 18. *Yet therefore will the Lord wait, that he may*

may haue mercy vpon you, and therefore will he be exalted, that he may haue compassion vpon you: for the Lord is God of Iudgement; blessed are all they that wait vpon him.

Ieremiah, *It is good both to trust and to wait for the saluation of the Lord.* Lamen.3.26

Iesus Christ, *Resist not euill, but whosoeuer shall smite thee on the right cheek, turne to him the other also. And if any man will sue thee at the law, and take away thy coat, let him take thy cloke also. And whosoeuer will compell thee to goe with him a mile, goe with him twaine.* Math. 5. 39. Luk.6.29. Mat.5.40. 41

But that which fel on good ground are they which with an honest and good hart heare the Word, and keepe it, and bring forth fruit with patience. Luk.8.15.

By your patience possesse your soules. Luk.21.19.

Paul, *Wee reioyce in tribulations, knowing that tribulation bringeth forth patience: and patience experience, and experience hope: and hope maketh not ashamed.* Rom.5.3. 4 5

Reioycing in hope, patient in tribulation, and Rom.12.12.

and continuing in prayer.

2 Cor. 6. 4. In all things we must approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

Galat. 6. 9. Let vs not be weary of well doing, for in due time we shall reape, if we faint not.

2 Thess. 1. 4. Wee our selues reioyce of you in the churches of God, because of your patience, and faith in all your persecutions, and tribulations that ye suffer: which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdom of God, the which ye also suffer.

Hebr. 10. 36. Ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise.

Hebr. 12. 1. Cast away euery thing that presseth down, and the sin that hangeth so fast on, let vs run with patience the race that is set before vs, &c. Read out this twelfth Chapter.

Iames 1. 3. Iames, knowing that the trying of faith bringeth forth patience. Be patient

Iames 5. 7. therefore brethren vnto the comming of our Lord. Be ye also patient therfore, and settle

ſettle your hearts, for the comming of our Lord draweth neere.

Peter, Gird vp the loyns of your mind, be ſober, and truſt perfectly on the grace, that is brought vnto you by the Reuelation of Ieſus Chriſt. 1 Pet.1.13.

For hereunto are you called, for Chriſt alſo ſuffered for vs, leauing vs an example that we ſhould follow his ſteps. 1 Pet.2.21.

Humble your ſelues therefore vnder the mighty hand of God, that he may exalt you in due time. 1 Pet.5.5.

And with knowledge, temperance, and with temperance, patience, and with patience, godlyneſſe: for if theſe things be among you, and abound, they will make you that you ſhall neither bee idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt. 2 Pet.1.6. 8

Iohn, Dearely beloued, now are we ſonnes of GOD, but yet it doth not appeare what wee ſhall bee: and wee know, that when hee ſhall appeare, wee ſhall be like him, for wee ſhall ſee him as hee is. 1 Ioh.3.2.

Here

Apoc. 14. 12 *Heere the patience of the Saints, heere are they that keepe the commandements of God, and faith of Iesus.*

CHAP. VII.

Of the third cause that makes a worldly man to feare death, which is the want of Faith and Hope. And the remedy against the same.

That Faith is grounded vpon the Faithfull promise of Almighty God, and of the excellent effects of the same.

Sect. I.

a Ioh. 16. 20 VErely verely, a *I say vnto you* (saith Christ) *that yee shall weepe and lament, and the world shall reioyce, and ye shall sorrow, but your sorrow shall be turned into ioy.* Who would not hasten

haſten to ioy, and who would not wiſh to want ſorrow? [b] *I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.* Wherefore ſeeing to ſee Chriſt, is to reioyce, and ſeeing we can haue no perfect ioy vntill we ſee Chriſt; what blindnes & blockiſhneſſe, yea, what madneſſe is it to loue affliction, & to be ſo much addicted vnto miſery and worldly teares; and not rather to haſten to that ioy that ſhall neuer be taken from vs? yet this commeth to paſſe, becauſe we want Faith and Hope, becauſe we beleeue not thoſe things to be true, which God promiſeth, therby making God [c] (who cannot lie) to be falſe and [d] a liar, like our ſelues. If a graue, laudable, and honeſt man, ſhould promiſe vs any thing, ſtraight way wee would beleeue him, neither would we thinke our ſelues to be deceiued by him, who we knew, would ſtand to his tackles and performe his promiſes. Now God ſpeaketh to vs, and dare wee (faithleſſe wretches) with an Infidel-like and vnconſtant mind, doubt of the trueth of his promiſes? [e] *God forbid, yea, let God be true, and euery man a liar.* So then, God promiſeth vs (when we depart this life) immortality and eternity: and will we doubt of it? This is to be altogether ignorant of God, this is to offend Chriſt the Lord & maſter of al beleeuers, with the ſin of incredulitie; & this is, being in the Church and in the houſe of faith, to forſake the church and

[b] 22

[c] 1 Tim. 2.
[d] 1 Ioh. 5. 10

[e] Rom. 3. 4.

and to deny the faith. Well was the Prophet affected, who saith: f *As the Hart brayeth after the riuers of water, so panteth my soule after thee, O God.* i *My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?* h *whom haue I in heauen but thee? and I haue desired none in the earth with thee.* i *My flesh faileth, and mine hart also, but God is the strength of mine heart, and my portion for euer.* And therefore in full assurance and perswasion of the loue of God towards him, & of the truth of his promises, he breaketh out into admiration, saying: k *Thou wilt shew me the path of life, in thy presence is the fulnes of ioy, and at thy right hand there are pleasures for euermore.* l *I will behold thy face in righteousnes, and when I awake I shal be satisfied with thine image.* How far are we from this holy affection, from this christian confidence, & godly ioy? And all because we haue neither Faith, nor hope. m By faith we are saued n By faith we are iustified. o By faith we are regenerated. p By faith we saue our soules. q By faith we haue acces vnto this grace wherin we stand. r By faith we cal God our father. By faith we receiue those blessings which God bestoweth vpō vs in the Gospel. s By faith we receiue Christ. By faith we make the merits of Christ to become our own merits. t By faith we receiue the promise of the holy ghost. v By faith we rise again with Christ By faith euery man is assured of his owne election.

f Psal. 42. 1.
g 2
h Psa. 73. 25.
i 26
k Psa. 16. 11.
l Psal. 17. 15.
m Eph. 2. 8.
n Hab. 2 4. Rom. 1. 17. Galat. 2. 20.
o Acts 15. 9.
p Heb. 10. 38. 39
q Rom. 5. 2.
r Ephes. 3. 12 Hebr. 10. 22.
s Eph. 3. 17.
t Gal 3. 14.
u Col. 2. 12.

ation. [u] By faith we are vnited vnto Christ. By faith we are the members of Christ. [x] By faith Christ dwelleth in our hearts. By faith we eat the body of Christ, and drinke his bloud. [y] By faith we resist the Diuell. [z] By faith we are the sonnes of God. [a] By faith the word of God is made profitable vnto vs. [b] By faith God ioyneth vs vnto himself. [c] By faith we stand. [d] By faith wee get our selues a good degree in professing the gospel of Christ. [e] By faith we haue ioy. [f] By faith we see inuisible things. [g] By faith we ouercome the world. [h] By faith we obtaine also corporal benefits. [i] By faith are the gifts of God sanctified vnto vs, [k] For their faith were our Fathers the Patriarkes, &c. commended. Our faith profiteth the posterities, as did the faith of *Abraham*; the faith of them that pray for the sanctification of infants that are baptised, for the conuersion of sinners, for help vnto the sicke, & vnto the afflicted with any misery, shall not want his effect. Finally, Faith obtaineth earthly blessings and benefits vnto the wicked, as the faith of *Eliah* obtained rain for wicked *Achab* and other infidels. How then can we want faith, without which we are neither regenerated, iustified, nor saued? [m] *without Faith it is impossible to please God.* Out of Faith issues Hope; which is a present feeling of the thing we long for; and this norisheth & preserues faith to withstand any resistance, & to reuince any opposition that shall be against vs.

[u] Col. 2. 7.
[x] Eph. 3. 17.
[y] 1 Pet. 5. 8. 9
[z] Gal. 3. 26.
[a] Hebr. 4. 2.
[b] Ose. 2. 20.
[c] Ro. 11. 20.
2 Cor. 1. 24.
[d] 1 Tim. 3. 13
[e] Phil. 1. 25.
Acts 16. 34.
[f] Heb. 11. 1.
[g] 1 Io. 5. 4. 5.
[h] Mat. 8. 10
Mat. 9. 22.
Mat. 15. 28.
Dan. 6. 24.
[i] Luk. 17. 19.
[k] Hebr. 11.
[l] Iam. 5. 15.

[m] Heb. 11. 6.

Hope, what it is.

The affinity of hope with Faith, See ch. 6. Sect. 2

vs. Hope cannot be separated from faith, yea, such as our Faith is, such is our Hope. If wee haue no Faith, we haue no Hope, and a waueringfaith, maketh a blind hope; if our faith be firme, so will our hope be. Faith is an assurance of the loue of God in Christ: hope is a constant apprehension and feeling of the ioy and glory, which by that loue shall be giuen vnto vs. If we be assured that God loueth vs, which proceeds of faith, so are wee also assured that God will saue & glorifie vs, which commeth of hope. O then let vs hold fast n *the confidence and reioycing of our hope vnto the end.* o *For he that waauereth is like a waue of the sea, tost of the wind and carried away.* p Neither let that man (saith Iames) *thinke that hee shall receiue any thing of the Lord.* Let vs not like hirelings and prentises, score vp our yeeres, looking for freedome, as being weary to serue the Lord, suffering any thing any longer. Let vs be wise-hearted, & in the q assurance of our hope, trample death and damnation vnder our feet, let vs still cry, r *Euen so, come Lord Iesus.* It is reported of the swans, that they die singing; and we like swans in the assurance and liuely confidence of the fauour and mercies of God, should prepare our selues to die, reioycing and singing.

n Heb. 3. 6. o Iames 1. 6. p Iames 1. 7. q Heb. 6. 11. r Apo. 22. 20

Reme-

Remedies againſt the weakeneſſe of Faith.

Sect. II.

THe Lord like a moſt bountifull & magnificent King will be angry if any man will aske a ſmall thing at his hands, becauſe (ſuch is his magnificence) he had rather giue things of great worth then of ſmal value, his goodnes is infinite, he[a] *loueth all the things that are, and hateth none of them that hee hath made.*[b] *he loueth the ſoules of men.* Whereupon it commeth to paſſe, that we can no ſooner wiſh for eternall life and true felicity, but he is ready (yea, & much readier then a man can wiſh) to giue and beſtow the ſame vpon vs. Why then ſhold we miſtruſt our ſaluation, or doubt of the ſweet promiſes of God in Chriſt reuealed in his holy word? That we might be happy, he created vs of nothing, and being loſt, he reſtored vs to life by the death of his beſt beloued, & only begotten Son: and being redeemed (*not with corruptible things as ſiluer & gold,*[d] *but with the precious blud of Chriſt, as of a lamb vndefiled & without ſpot:*) he made vs[e] heires by the law of adoptiõ of the kingdom of heauen: yea, fellow-heires with Chriſt Ieſus. And

a Wiſ.11.21

b Wiſ.11.23

c 1 Pet.1.18.
d 19
1 Cor.6.20.
1 Cor.7.23.
Heb.9.14.
1 Ioh.1.7.
Reu.1.5.
e Tit.3.5.6.7
Gal.1.7.
Rom.8.17.

this so great a benefit, which now by our hope we possesse, if we f striue manfully, and g fight a good fight, we shall shortly possesse indeed, and receiue a crowne of righteousnesse which the Lord will giue vs; for so he saith: h *Be thou faithfull vnto the death, and I will giue thee the crown of life.* Furthermore, if Christ Iesus our Sauiour hath sought for vs with so great study & indeuor, while as yet we were his i enemies, and fled from him; if he bought vs for so great a price, to the end we should not lose eternall life, when wee were quite lost; how much more will hee now make vs partakers of that felicity which we desire for, and breath after so much? If the chased Hart, to auoide the greedy hounds, flyeth oftentimes to the Hunters protection, and though pursued by him, yet, by nature, hath affiance in his mercy: If one enemy somtimes findeth friendship at another enemies hand, where hee least looketh for it: why should a dutifull childe feare, or doubt to goe to his louing father, a penitent soule to his sweet Sauiour, an obedient member to be ioyned to his Head? If he came into this world to redeeme vs, why should wee doubt but at our death he will receiue vs? He that accepted his enemies, will hee reiect his friends? & he that bought vs so deare, will he refuse his penniworth? If he affect our company so much vpon earth, that he said, *My delights is to be among the children of men*; hath hee now so

f Luk.13.230
g 1 Tim.6. 12.
2.Tim.4.7.
h Reu. 2.10.

i Rom.5.10.

so forgotten his old loue, as not to admit vs to his company in heauen. He came into this world to purchase vs an inheritance, and hee went hence to prepare it for vs, and when we are to enter into possession, will he exclude vs? can he that hath been our guide and guardian, all the way, forsake, and shake vs off in the end of our iourney? No no, *The eies of the Lord are vpon those that feare him, that he may deliuer their soules from death.* Let vs remember his truth, in promising, his loue, in adopting, and his power, in performing; & our fear of death will soone bee altered with the desire of the same. Hee came to open heauen gates, & what did he meane, but that we should enter in? He came into the earth, to inuite vs vnto him; and why departed hee from earth, but to haue vs follow him? Finally, he is easily found where he is carefully sought, and is most ready to crowne the victorious conqueror. Let vs call to mind his sweet and comfortable promises.

k *I am that good shepheard,* l *my sheepe heare my voice, and I know them, and they follow mee.*
m *And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.*

k Ioh. 10. 11
l 27
m 28.

That though a man presently feeleth not the peace of conscience, nor hath a lively apprehension that he is the childe of God, yet hee may haue true Faith.

Sect. III.

Obiection.

Alas, I haue no faith at all, I am not assured that I am the childe of God. My conscience hath no rest, I feele no grace of the holy Ghost in me, nor any true tokens of Faith: I haue a liuely sense of the rebellion of my heart, and of my lewd conuersation: God cannot winke at sinners, except he should be vniust; and surely by this my incredulitie, I wholly renounce and reiect the grace of God. How then shall I stand before the face of God? How shall I stand before the tribunall seat of Christ Iesus? Oh vnhappy death then, that leaueth me in this perplexitie!

Answere.

Answere.

GOD is not onely a [a] Lord, and a iust [b] Iudge, but also a louing and most mercifull Father: your faith is onely weake, you are not vnfaithfull; and great is the difference betweene vnfaithfulnesse, and weakenesse of faith. The vnfaithful man [c] careth not for his saluation; [d] hee reiecteth the grace of God; or else reiecting the saluation which is in Iesus Christ alone, seeketh saluation [e] otherwhere. But the faithfull man [f] desireth and longeth for saluation; he acknowledgeth no other, but that which is in [g] Christ Iesus onely: he seeketh it in him, and would faine be assured thereof. What though you feele not that peace and ioy in the holy Ghost, so manifestly, as faith at last bringeth forth the same? Was not this the complaint of [h] *Dauid*? Yea, of Christ himselfe; [i] *My God, my God, why hast thou forsaken me?* Whereby it is manifest, that they were without the apprehension and feeling of fauour and ioy. Content your selfe with this then; if you desire to haue the feeling of the assurance, that you are the child of God; if you pray vnto God, that you may attaine the same; euen this [k] desire and prayer, are vndoubted testimonies, that the spirit of God is in you, and that you haue faith already, though it be but weake and feeble. For

a Psal.68.4
b Psal. 26.1
The difference betweene vnfaithfulnes and weakenesse of Faith.
c Psal. 2.3.
d Rom. 2.4.
e Luk. 18.11 Rom 9.32.
f Psa.42.1.2
g Acts 4.12.

h Psal.22.1.
i Mat.27.46

k Gen.20 2. to 18. Gen. 22 16 18. 2 Sam 11. 15. 2 Sam. 12. 9. 1 Kin. 21.10.19. Rom.9.16. 2 Cor. 3.5. Phil.1.6. Phil.2.13.

this desire is not a fruit of the flesh, but of the
l Phil.2.13. l spirit, which m dwelleth in you. And this
m 1 Io.3.24. 1 Cor.3.16. praier also is the work of the holy ghost, who
n Rom.8.26 prayeth for vs, and in vs, with groanes and
n sighes, which cannot be expressed. As a woman
that feeleth the mouings of a childe in her
wombe, though they be but small and weake,
is assured that she is with child: So, if we haue
these good motions and desires, let vs not
o Phil 2.13. doubt, but that wee haue the holy o spirit of
2 Cor.3 5. God dwelling in vs, (who is the p author of
p 1 Cor. 12. 3.4. them) and consequently, that wee haue also
The combat of the flesh and the spirit is a token of faith.
faith. Furthermore, if you delight not in these
infirmities, in your doubts, feares, mistrusts, to
nourish them, but are q sorrowfull for them,
and resist them to your vttermost power: then
is there a r battell within your members, be-
tweene the spirit and the flesh, between faith
and mistrust. So that you may bee assured,
there is faith in you, but assailed with doubts,
and that the spirit fighteth against mistrust, &
laboureth to ouercome it. And that these
doubts, incredulities, and mistrustings, are the
s Eph. 6. 16. fiery s darts, which Sathan throweth against
your faith; which warding off the blowes as
a buckler, will at last, thrust them backe,
and quench them alto-
gether.

q Luk. 17.5.
r Rom.7.23.

That

That God doth oftentimes ſuffer his children to be in a manner deſperat, and yet raiſeth them vp againe: and how we may know if we haue any faith.

Sect. IV.

Obiection.

Oh, but there was never none of the children of God in this caſe, euen quite deſtitute of the feeling of that ſweete ioy, the peace of Conſcience, paſſing all vnderſtanding, wherin I am: if Gods purpoſe were not to condemne mee, I perſwade my ſelfe, he would neuer lay this croſſe vpon mee. What is this want of feeling, this dulneſſe of ſpirit, theſe terrours of the minde, but ſure argunments and ſignes of vnfaithfulnes, and incredulity, and euen the very beginnings, and certaine flaſhings of hell fire.

Anſwere.

MAke not your ſtate worſe than it is, I pray God open your eyes, that you may ſee, that they that are with you,

are moe then they that be against you, as a *Elisha* prayed for his seruant. Was not *Dauid* assaulted with great feares and doubts, with mistrust, and dulnesse of spirit? What else meaneth hee by the soare and greeuous complaint that he maketh, where he saith; b *Will the Lord absent himselfe for euer? and will hee shew no more fauor?* c *Is his mercy cleane gone for euer? doth his promise faile for euermore?* d *Hath God forgotten to bee mercifull? hath hee shut vp his tender mercy in displeasure?* Whereupon he (as a desperate man) said; e *This is my death.* Now then, where was in *Dauid* the apprehension and feeling of his faith? and for all this, he had not quite lost it; yea, there was no mirror of faith better than in him. So all these complaints were but the representation of feare and despaire assailing his faith, and fighting against it. Also, how weake and small was the faith of the Apostles, when they did f not vnderstand that Christ must die and rise againe? And when they were offended at g Christ, and h forsooke him, so that *Peter* himselfe also i renounced and denied him? Yet they were not altogether without faith, howbeit then it were very small. For Christ had reprehended them before, for the weakenesse of their faith, when he called them not infidels, but k *feare-full*, and men *of little faith*, shewing, that they had some faith, though but a little. Wherefore, if your faith bee as weake as a bruised

a 2 Kin. 6. 17

b Psa. 77. 7.

c 8

d 9

e 10

f Mat. 17. 23. Luk. 9. 45

g Mat. 26. 31 Mar. 14. 27.

h Ioh. 16. 32. Mat. 14. 50.

i Mat. 26. 70. Mar. 14. 68.

k Mat. 8. 26. Mar. 4. 40. Luk. 8. 25.

reed;

reed; and if it doth but smoke onely, yet haue a recourse vnto Christ, cast your selfe vpon him, and he will saue you, [l] *A bruised reed shall he not breake, and the smoking flaxe shall he not quench*, as *Esay* saith: There are degrees in faith, for *Paul* sayeth; By the Gospell, [m] *the righteousnesse of God is reuealed from Faith to Faith*, that is, from the weaker faith, to the stronger faith. Many of Gods children are like vnto the blinde man, whose eies Christ opened; [n] *and asked him if hee saw aught: [o] and hee looked vp, and said, I see men, for I see them walking like trees.* And when Christ [p] *made him look againe; he was restored to his sight, and saw euery man a far off cleerely.* To conclude, as true and naturall fire is knowne by the flame and heat, which are the effects and operations of it, for where these are, there must needs be fire; And if the flame become weake, yet the heat shall suffice to assure vs that it is naturall, and not a painted or counterfait fire. So, if this fruit of your faith be weak to feele peace in your conscience, yet if you feele the other effect of faith, which is a desire to the workes of the spirit, to walke in the obedience of God; this fruit of your faith, is to you, a sure and certaine testimony that it is in you, though it be but weake and feeble.

That

l Esay 42. 3. Mat. 22. 20.

m Rom. 1. 17

n Mat. 8. 23.
o 24
p 25

The will of any man is accounted by God for the deed it selfe, as appeareth. Gen. 20 1. Ioh. 18. Gen. 22. 16. 18. 2 Sam. 11. 15 2 Sam. 12. 9. 1 Kin. 21. 10. 19.

That the least measure of Faith, that is or can be, is effectuall to salvation.

Sect. V.

Obiection.

But what assurance and comfort of salvation, can such a faith, so weake, so feeble, and so small, giue mee? The temptations, wherwith I am assaulted, are strong and manifold, but my faith is weake and little. Alas, how can a little & weake faith resist such great and strong temptation? How can it quench these fiery darts of Sathan, wherewith I am pearced and sore wounded? What comfort may I looke for by such a faith?

Answere.

EVen this comfort, the assurance of your adoption. For, so you haue but [a] one sparke of true faith, and the least measure of grace, that is, or can be, euen that is effectuall to saluation. And you must consider, that to

a Mat. 17. 20

to ſpeake properly, it is not faith, but [b] Ieſus Chriſt, vvhich ſaueth vs; ſauing, in as much as [c] faith is the inſtrument, vvhereby vve apprehend, and as it vvere, the hand, vvhereby vve take hold on Chriſt. As by the apple of our eie, though it be but little, vve ſee a great mountaine; ſo by our faith though little, vve take and receiue vvhole Chriſt. A man that is in a cloſe room, if he ſee the light of the ſunne ſhine through a little hole, yet hee may aſſure himſelfe that it ſhineth on the vvhole houſe: ſo if we ſee but a little beame of the Sunne of righteouſneſſe ſhine vpon vs, vvee may aſſure our ſelues, that the Sonne of life ſhineth vpon vs in his brightneſſe, vvhich manifeſtly declareth, that vve are the children of God. Now then, as this ought greatly to comfort you, in the vveaknes of your faith; ſo ought it to be a ſharp ſpurre, to inforce you to grow in faith, and dayly and hourely to pray vvith the Apoſtles, [d] *Lord increaſe our Faith*: that ſo at length, you may feele ſo much the more cleerely, and liuely; the peace and ioy of your conſcience, by the aſſurance, that you are the childe of God, you may the more ſtrongly reſiſt all temptations, and glorifie GOD.

[b] 1 Tim.1. 15. Mat.9.13. Mar.2.17.
[c] Eph. 3.17. Gal.3.14. Col.2.7. Rom.5.2. Heb.2.4. Rom.1.17. Gal.2.20. Eph.3.12. Heb. 10:22.
[d] Luk.17.5.

Teſtimo-

Testimonies out of the word of God concerning life euerlasting, vnto the which the faithfull doe come by death.

Sect. 6.

Psal. 31. 19. DAuid, *How great is thy goodnesse, which thou hast laid vp for them that feare thee, and done to them that trust in thee?*

Psal. 36. 8. *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.* 9 *For with thee is the Well of life, and in thy light shall we see light.*

Psal. 84. 4. *Blessed are they that dwell in thine house, they will euer praise thee.*

Psal. 118. 15. *The voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, the right hand of the Lord hath done valiantly.*

Esay 35. 10. Esay 51. 11. Isaiah, *The redeemed of the Lord shall returne, and come to Sion with praise: and euerlasting ioy shall bee vpon their heads: they shall obtaine ioy and gladnes, and sorrow and mourning shall flie away.*

They

They shall not be hungry, neither shall they be thirstie, neither shall the heat smite them, nor the Sunne; for he that hath compassion on them shall lead them, euen to the spring of waters shall he driue them. Esay 49.10.

Ioy and gladnes shalbe found in Tsion, praise and the voice of singing. Esay 51.3.

Violence shall no more be heard in thy land, neither desolation, nor destruction within thy borders: but thou shalt call saluation thy wals, and praise thy gates. Esay 60. 18.

Reade vnto the end of this Chapter.

Thus saith the Lord: I will create Ierusalem as a reioycing, and her people as a ioy. And I will reioyce in Ierusalem, and ioy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. Esay 65. 8. 18 19

Reade the Chapter throughout.

As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Ierusalem. Esay 66. 13.

And when you see this, your heart shall reioyce, & your bones shall flourish like an hearbe. 14

Ezechiel,

Ezech.34.11 Ezechiel, *Thus saith the Lord God,*
behold, I will search my sheepe, and seeke
12 *them out: As a shepheard searcheth out*
his flocke when he hath beene among his
sheepe, that are scattered, so will I seeke
out my sheep, and will deliuer them out of
all places, where they haue been scattered
13 *in the cloudy and darke day. And I will*
bring them out from the people, & gather
them from the countries, and will bring
them to their owne land, and feed them
vpon the mountaines of Israell, by the ri-
uers, and in all the inhabited places of the
14 *country. I will feede them in a good pa-*
sture, and vpon the high mountaines of Is-
rael shal their fold be, there shall they lye
in a good fold, & in fat pastures shal they
feede vpon the mountaines of Israell.

Mat.25.31. Iesus Christ, *When the son of man cõ-*
meth in his glory, and all the holy Angels
with him, then shal he sit on the throne of
32 *his glory: And before him shal be gathe-*
red all nations, & he shall separate them
one from another, as a shepherd separateth
33 *the sheep from the goates. And he shall set*
the

the ſheep on his right hand, and the goats on the left: Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, take the inheritance of the Kingdom prepared for you from the foundation of the world. 34

In my fathers houſe are many dwelling places, if it were not ſo, I would haue told you: I goe to prepare a place for you. And if I goe to prepare a place for you, I will come and receiue you vnto my ſelfe; that where I am, there ye may be alſo. Ioh.16.2. 3

Verily verily, I ſay vnto you, that yee ſhal weepe & lament, & the world ſhall reioyce; and ye ſhall ſorrow, but your ſorrow ſhall bee turned into ioy. A woman when ſhe trauelleth hath ſorrow, becauſe her houre is come: but as ſoone as ſhe is deliuered of the child, ſhe remembreth no more her anguiſh, for ioy that a man is borne into the world. And ye now therefore are in ſorrow; but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you. Ioh.16.20. 21 22

Paul, The things which eie hath not ſeene 1 Cor.2.9.

seene, neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him.

2.Pet.3.13. Peter, *we looke for a new heauen, and a new earth, according to his promise, wherein dwelleth righteousnesse.*

Apoc.21.4. Iohn, *And God will wipe away all teares from their eies, and there shall be no more death, neither sorrow, neyther crying, neither shall there bee any more paine: for the first things are passed. And he that sate vpon the throne said: behold I make all things new.*

CHAP. VIII.

Of the fourth cause that maketh death fearefull to a worldly man; which is his guilty conscience, and feare of Gods iudgements and punishments: and the remedies against the same.

That God is ready to forgiue our sins: and to receiue a repentant sinner into grace and fauour. Sect.

Sect. I.

AGainſt this, and the like temptation, there is no better remedy, nor more effectuall, than an vpright, godly, and religious life, which conſiſteth in the obſeruing and dooing of Gods will. [a] Not the hearers, but the doers of the Law ſhall bee iuſtified. [b] *If any man keepe my word* (ſaith Chriſt) *hee ſhall not ſee death.* But becauſe [c] *there is no man that ſinneth not*; for [d] *who can ſay, I haue made my heart cleane, I am cleane from ſinne?* [e] *if we ſay that we haue no ſinne, we deceiue our ſelues, and there is no truth in vs.* Therefore now it remaineth, that you repent, and be ſorry for your ſins, whereby you haue tranſgreſſed the law of the Lord, offended his Maieſty, and prouoked his wrath; that now at laſt you forſake your old waies, & purpoſe to lead a godly life hereafter, if it ſhall pleaſe the Lord to raiſe you vp againe; and laſtly, that you lift vp your hart, and boldly approch vnto the heauenly throne, humbly confeſſing your offences, & with a ſure and firme confidence, in the merits and paſſion of Ieſus Chriſt, craue pardon for the ſame: for God is ready to receiue againe into grace and fauor any penitent ſinner. Yea, with faire words he allureth vs to come vnto him, and with ſweet promiſes he prouoketh vs to repentance, [f] *As I liue,*

[a] Rom. 2. 13.
[b] Ioh. 8. 51.
[c] 1 Kin. 8. 47. 2 Chr. 6. 36. Eccl. 7. 22.
[d] Prou. 20. 9
[e] 1 Ioh. 1. 8.
[f] Eze. 33. 10.

liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue. g If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes. The beginning of saluation, is the acknowledging of our sins, and to require pardon of him, who freely forgiueth all sinnes, h Come vnto me all ye that are weary and laden, and I will ease you. Christ being not requested, i lodged at the house of k Zacheus the Publican, who l desired only to see him, as hee passed by; affirming, that that same day m saluation was come into his house; to shew that Christ is more willing and ready to receiue vs, then wee are to aske it at his hands: n For the Son of man is come to seeke, & to saue that which was lost. This then being true; And seeing in a thousand places of the holy scriptures, it is witnessed, that to the penitent christian, all his sins & debts are forgiuen, by the meere mercy and grace of God, that they are couered and forgotten, that they are pardoned and remitted, that they are not imputed, but cast a far off and hidden: it followeth, there is no more the anger of God towards you, (if you be penitent.) Why then should you feare his iudgements, and the torments of hell fire? There is no death, where there is no sinne; for p by sinne death entred into the world, and q the wages of sinne is death. As righteousnes is the seed of life, and the cause why God iustifieth

g 1 Ioh. 1. 9
h Mat. 11. 28
i Luk. 19. 5.
k 2
l 3
m 9
n 10 Mat. 18. 11
o Mat. 9. 12 13 Luk 1. 74 Psal. 119. 12 &c.
p Rom. 5. 12
q Rom. 6. 23

iustificth vs. So sinne is the seed of death, and the cause why God condemneth vs. Now euerie seed bringeth forth fruit according to his owne qualitie and kinde, as wheat bringeth foorth wheat, and so of all the rest. But where there is no seed sowne, what fruit is there to be hoped for? So, we hauing no sinne, ought not to feare, and stand in dread of the fruit thereof, eternall damnation, and so consequently, why should wee feare the anger and iudgements of God?

That the faithfull ought not to feare damnation, forsomuch as they be the children of God.

Sect. II.

AS it is vaine and foolish to feare sicknesses, when wee are most healthfull, and most ridiculous to feare pouertie, when we haue plenty and aboundance of all things: euen so is it meere folly, to feare the iudgements of God, when we be not in danger to fall into them at all. There is no cause then why we should bee afraid to die, perseuering constantly in the faith of Iesus Christ; For the nature of faith, as soone as it is receiued into the heart, is properly to encourage,

animate, and quicken the same. [a] *The iust shall liue by his faith*, saith the Prophet *Habbacuk*. This faith caused the Prophet *Dauid* to say; [b] *Albeit I walke in the middest of the shadow of death, yet will I not be afraid, for thou Lord art with me.* Yea, the Lord by the Prophet *Hoseah* declareth, that the faithfull shall haue God allied and joyned to them. [c] *I will marry thee vnto me for euer, yea, I will marry thee vnto me in righteousnesse, and in iudgement, and in mercy, and in compassion*: [d] *I will marry thee vnto me in faithfulnesse.* [e] *He that loueth me* (saith Christ) *keepeth my word, and I, and my Father, will come and dwell with him.* Hereupon we are called, *the Temples of the Holy-ghost.* Now then seeing [g] God is with vs, who can be against vs? Furthermore, God adopteth and reputeth vs for his owne children: *You are the children of God by faith.* [i] Christ hath giuen power to all them which receiue him, and beleeue in his name, to be *the Sonnes of God.* So, being the [k] children of God, wee are also heires and fellow-heires with Iesus Christ; being children, wee are set free from sin, death, condemnation, bondage, rigour of the law, and all the forces of the Diuell; being children, we are Christs brethren, and the houshold of God, and in Gods house death dwelleth not, but in the house of Satan. And to conclude, being the children of God, God is our Father: But can a Father hate his owne Children? That were against nature.

a Hab. 2. 4 Rom. 1. 17.
b Psa. 23.
c Hos. 2. 19
d 20.
e Ioh. 14. 23.
f 1 Cor. 3. 16 17.
1 Cor. 6. 19
2 Cor. 6. 16
g Rom. 8. 31
h Gal. 3. 26
i 1. Ioh. 1. 12
k Rom. 8. 17 Gal. 4. 7

Where-

Wherefore God loueth vs with a true and fatherly loue. The Apostle saith, [l] *God setteth out his loue towards vs, seeing that while wee were yet sinners, Christ died for vs:* [m] *Much more then being now iustified by his bloud, we shall be saued from wrath through him,* [n] *For if when we were enemies, we were reconciled to God by the death of his sonne, much more being reconciled, we shalbe saued by his life.* What man is he then, that considering these reasons, assureth not himself of the fauour of God, and remooueth not all feare, which hee hath of Gods iudgements, and consequently of death?

l Rom. 5. 8.
m 9
n 10

That the members of Christ ought not to feare death and damnation, because Christ their head, hath vanquished and ouercome them alreadie.

Sect. III.

VVE are the [a] members of Christ, flesh of his flesh, and bone of his bones, yea one with him. Christ ouercame death, and should we feare the same? He ouercame it, not onely for himselfe, but for vs also: He which hath ouercome death for vs, shall ouercome it also in vs; why then should wee feare his sting? Christ spoiled and vanquished

a 1 Cor. 6. 16

Satan, that old serpent, the Prince and Lord of Death; and why should wee feare his power? Christ accomplished and fulfilled the Law; why then should we feare the iudgements of God? Christ by his perfect obedience fulfilled his fathers will, appeased his wrath, satisfied his iustice, and abolished the curse of the law, which is death, according as it is said, [b] *O death I will be thy death.* He died, that we might liue: he rose againe that we might be iustified. So then he is our Pastor, we need not feare to be taken out of his hands. He is our Aduocate, we need not dread damnation. He is our mediator, we need not feare the wrath of God. He is our light, we need not feare darknesse. He is our shadow, we need not feare the heat of hell fire. He is our Iudge, we need not feare that sentence shall be denounced against vs. Wherefore, let vs cast off all feare, and horror, of death, hell, and damnation, which not hauing any power ouer the head, cannot haue any ouer the members.

b 1 Cor. 15.

That the forgiuenesse of sinnes is not a common benefit, as the secure and careles Christian imagineth.

Sect. IIII.

Obiection.

Me thinkes it were needlesse for you to trouble your selfe so much about this point, for I feare not the iudgements of God, especially considering that my sins are forgiuen me: For where there is no sinne, there can be no condemnation (as you noted very well before:) And that my sinnes are pardoned, I know right well, considering it is but a common benefit, and therefore easily obtained.

Answere.

TRue it is indeede, if our sinnes be pardoned, wee shall not come into iudgement, a for hee is blessed that is eased of that burthen. But such is the sincerity and presumption of men in these daies (who neuer knew what sinne meant) that they esteeme little or nothing of the forgiuenesse of their sinnes, imagining it indeed (as you say) a common

a Psa. 32. 1. 2

benefit; and easily obtained: whereas, if they were prickt but a little, with feeling of the smart of their sinnes, they would esteeme of the pardon of them as of the greatest treasure that can bee; they would sell all they haue to buy it, and choose it before tenne thousand worlds. For without this blessing, man is more miserable, and more wretched, than the vilest creature that euer was, or can bee. For when the bruit beasts die, there is an end of their misery. but when men die, without the remission of their sins, there is the beginning of their woe, of their endles torments in that lake, which burneth with fire and brimstone, with Sathan and his Angels; first in the soule onely, vntill the day of iudgement, and then, both in body and soule, for euer and euer. Oh (saith one) if a sinner damned in hell, did know, that hee had to suffer those torments there, no more thousands of yeeres than there be sands in the Sea, and grasse-pilles vpon the ground; or no more thousand millions of ages than there be creatures in heauen & in earth, he would greatly reioyce therof; for he would comfort himself at the least, with this cogitation, that once yet the matter would haue an end. But now, this word NEVER, breakes his heart, when he thinketh on it; and that, after a hundred thousand millions of worlds there suffered, he hath as farre to his end, as he had the first day of his entrance into those torments.

How miserable Man is, without remission of his sinnes.

Damasc ene

ments. Now then, if these things were well considered, & weighed in the ballance of reason, then would the drouzie Christian finde his estate fearefull, & then would he acknowledge what, and how great a blessing is the Remission of sinnes.

What we must doe for the obtaining of the Remission of our sinnes.

Sect. V.

Obiection.

Alas, now I know my state is fearefull indeed, I feele the sting of sinne wounding my conscience, and piercing my very soule. The law doth accuse and condemne me, the iust & seuere wrath of God is ready to take vengeance of me: Oh by what means, and how shall I procure pardon for my sins at Gods hands?

Answere.

THe Lord [a] dealeth not with vs *after our sins*, neither doth he reward vs *according to our iniquities*. [b] *For as high as the heauen is aboue the earth, so great is his mercy towards them that feare him.* [c] *As farre as the East is from the West*

a Psal. 103. 30.
b 11
c 12

West, so farre hath hee removed our sinnes from vs. The only means to procure the pardon of sinnes at the hands of God, is the death and passion of Christ. For [d] *Christ died for our sins.* [e] *The bloud of Iesus Christ his Son, cleanseth vs from all sinne.* [f] *Wee were redeemed with the precious bloud of Christ, as of a lambe vndefiled, and without spot.* So then, as [g] *Benhadad* the King of Syria, when he was discomfited and ouercome by the king of Israell, by the counsell and perswasion of his seruants, who tould him, that the Kings of Israell were mercifull men; sent men clothed in sackcloth, with ropes about their necks, to intreat for peace and fauor: and when the king of Israel saw their submission, he made couenant of peace with him. So seeing we, by our sinnes, doe iustly deserue death, hel, & condemnation, it standeth vs vpon, to come into the presence of God, and to humble our selues before him, continually crauing and intreating for the pardon of our sins, through the merits of Iesus Christ, & no doubt the Lord wil grant our request, & be at peace with vs; for the Lord our God is a most merciful father. Confesse & acknowledge your sins vnto the Lord, and hee will forgiue you. Yea, [i] *though your sins were as crimson, they shall be made white as snow, though they were red like skarlet, they shall be as woll.* [k] *There is no condemnation to them that are in Christ Iesus.* And that wee should bee sure of the pardon of our sinnes

[d] Rom. 4. 25
[e] 1 Iohn. 1. 7
[f] 1 Pet. 1. 18
[g] 1 King. 20. 32.
[h] Psal. 32. 5
[i] Esay 1. 18
[k] Rom. 8. 1

sinnes, whereof God giueth vs a dislike and true abhorring, the Lord would haue it an article of our faith, so that wee should not bee sound Christians, if we beleeue it not.

See lib. 2. Chap. 2. Sect. 4. & 5.

Testimonies out of the word of God, concerning the forgiuenesse of sinnes, promised to all such, as cleauing fast to the merits of Christ onely, are truely penitent.

Sect. VI.

MOses, *I am the Lord thy God, shewing mercie vnto thousands, to them that loue me, and keepe my commandements,* Exo. 20. 5. 6.

The Lord, the Lord strong, mercifull and gracious, slow to anger, & aboundant in goodnesse, and truth. Reseruing mercy for thousands, forgiuing iniquity & transgression, and sin, pardon our iniquity and sin, and take vs for thine inheritance. Exo. 34. 6. 7 9

Dauid

Psa. 25. 10. Dauid, *All the pathes of the Lord are mercy and truth, vnto such as keepe his couenant and his testimonies.*

Psa. 32. 10. *He that trusteth in the Lord, mercy shall compasse him.*

Psa. 89. 1. *I will sing the mercies of the Lord for euer, with my mouth will I declare thy trueth, from generation to generation.*

2 *For I said, Mercy shall be set vp for euer, thy trueth shalt thou stablish in the*

3 *very heauens. I haue made a couenant with my chosen, I haue sworne to Dauid*

4 *my seruant. Thy seed will I stablish for euer, and set vp thy throne from genera-*

30 *tion to generation. But if his children for-*

31 *sake my law, and walke not in my iudge-*

32 *ments: if they breake my statutes, and keepe not my commaundements: Then*

33 *will I visite their transgression with the rod, and their iniquitie with strokes. Yet*

34 *my louing kindnesse will I not take from him, neither will I falsifie my truth. My couenant will I not breake, nor alter the thing that is gone out of my lips.*

Psa. 103. 13. *As a father hath compassion on his chil-*

children, ſo hath the Lord compaſſion on them that feare him.

With the Lord is mercy, and with him is great redemption. Pſa. 130.7

The Lord is gracious and mercifull, ſlow to anger, and of great mercy. The Lord is good to all, and his mercies are ouer all his workes. The Lord vpholdeth all that fall, and liſteth vp all that are ready to fall. Pſa. 145. 8.9 14

He healeth all thoſe that are broken in heart, and bindeth vp their ſores. The Lord delighteth in them that feare him, and attend vpon his mercie. Pſa. 147.3.11

Iſaiah, Though your ſins were as crimſon, they ſhall be as white as ſnow: though they were as red as ſcarlet, they ſhall be as wooll. Eſay 1.18

Therefore will the Lord waite, that he may haue mercy on you, and therefore will he be exalted, that he may haue compaſſion vpon you: for the Lord is the God of Iudgement. Bleſſed are all they that waite for him. Eſay 30.18

I, euen I am he that putteth away thine iniqui- Eſay 43.25

iniquities for mine owne ſake, and will not remember thy ſinnes.

Eſay 44.11 *Thou art my ſeruant, O Iſrael, forget*
22 *me not: I haue put away thy tranſgreſſi-*
ons like a cloud, and thy ſinnes as a miſt,
turne vnto me, for I haue redeemed thee.

Eſay 45.21 *There is none other God beſides me, a*
iuſt God and a Sauiour, there is none be-
22 *ſide me. Looke vnto me, and ye ſhall be*
ſaued: all the ends of the earth ſhall be
ſaued.

Read the 53. Chap. of the ſuffe-
rings of Chriſt, for your ſingular
comfort.

Eſay 54.9. *This is vnto me as the waters of Noah,*
for as I haue ſworne, that the waters of
Noah ſhould no more goe ouer the earth,
ſo haue I ſworne, that I will not be angry
10 *to thee, nor rebuke thee: For the moun-*
taines ſhall remooue, and the hils ſhall fall
downe, but my mercy ſhall not depart from
thee, neither ſhal the couenant of my peace
fall away, ſaith the Lord, that hath com-
paſſion on thee.

Eſay 55.7. *Let the wicked forſake his waies, and*
the

the vnrighteous his own imagination, & returne vnto the Lord: and he will haue mercy vpon him, and to our God, for hee is very ready to forgiue. For my thoughts 8
are not as your thoughts, neither are your waies my waies, saith the Lord. For as the 9
heauens are higher than the earth, so are my waies higher than your waies, and my thoughts aboue your thoughts.

Ieremiah, Turne thee again vnto me Ierem.3.1.
saith the Lord, and I wil not let my wrath 12
fall vpon you, for I am mercifull, saith the Lord, and wil not alway keep mine anger.
O ye disobedient children, returne, and I 22
will heale your rebellions.

If this nation against whom I haue pronounced, turne from their wickednesse, I Ierem.18.8.
will repent of the plague that I thought to bring vpon them.

I know the thoughts that I haue thought Iere.29.11.
towards you, saith the Lord, euen the thoughts of peace, & not of trouble, to giue you an end, and your hope: Then shall you 12
cry vnto me, and ye shal go and pray vnto me, and I will heare you.

Behold,

Ierc.31. 31. *Behold, the day is come, saith the Lord, that I will make a new couenant with the house of Israel, and with the house of Iudah.* 33 *I will put my law in their inward parts, and write it in their hearts, and wil be their God, and they shall be my people. And they shall teach no more, euery man his neighbour, and euery man his* 34 *brother, saying, Know the Lord: For they shall all know me, from the least of them vnto the greatest of them, saith the Lord: For I will forgiue their iniquity, and will remember their sinnes no more.*

Ezec. 18. 21 Ezechiel, *If the wicked return from his sinnes that he hath committed, and keepe all my statutes, & do that which is lawfull and right, he shall surely liue, and* 22 *not die. All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his righteousnesse* 23 *that he hath done, he shall liue. Haue I any desire that the wicked shall die, saith* 27 *the Lord God? Or shall hee not liue if he return from his waies? When the wicked com-*

commeth away from his wickednesse that he hath committed, and doth that which is lawful and right, he ſhall ſaue his ſoule alue. Becauſe hee conſidereth & turneth away from his tranſgreſſion that he hath committed, he ſhal ſurely liue, & ſhal not die. Returne therefore, and cauſe others to turn away from al your tranſgreſſions, ſo iniquity ſhall not be your deſtruction. Caſt away from you all your tranſgreſſions, whereby you haue tranſgreſſed, and make you a new heart, and a new ſpirit, for why will ye die, O houſe of Iſrael? For I deſire not the death of him that dieth, ſaith the Lord God, cauſe therefore one another to returne, and liue ye.

28 30 31 32

You ſhall know that I am the Lord whē I haue reſpect vnto you for my names ſake, & not after your wicked waies, nor according to your corrupt workes: O ye houſe of Iſrael, ſaith the Lord God. Ezec. 20. 44

As I liue, ſaith the Lord God, I deſire not the death of the wicked, but that the wicked turne from his way, and liue: Turne, turne from your euill waies: for Ezec. 33. 11

why will ye die, O ye house of Israell?

Ose.6.6. Ose.11.9. Hosea, *I desire mercy and not sacrifice. I wil not execute the fiercenes of my wrath: I wil not return to destroy Ephraim for I am God and not Man.*

Ioel.2.12. Ioel, *Now the Lord saith, turne you to me with all your heart, & with fasting and with weeping, and with mourning.*

13 *And rent your harts & not your cloaths, and returne vnto the Lord your God, for he is gratious and merciful, slow to anger, and of great kindnesse, and repenteth him of the euill.*

Ionah.4.2. Ionah, *I know that thou art a gracious God, and merciful, slow to anger, and of great kindnes, and repentest thee of the euill.*

Micah.7.18. Micah, *Who is a God like vnto thee, that taketh away iniquity, and passeth by the transgression of the remnant of his heritage? hee retaineth not his wrath for*

19 *euer, because mercy pleaseth him. He will turn again & haue compassiō vpon vs, he will subdue our iniquities, and cast off all their sinnes into the bottome of the sea.*

Zecha-

Zechariah, *Thus saith the Lord of hostes, Turne vnto me saith the Lord of hostes, and I will turne vnto you, saith the Lord of hostes.* Zechar. 1.3

As I thought to punish you when your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not: So againe I haue determined in these daies to doe well vnto Ierusalem, and to the house of Iudah, feare ye not. Zechar. 8.14, 15

Malachi, *From the daies of your fathers, ye are gone away from mine ordinances, and haue not kept them: returne vnto me, and I will returne vnto you, saith the Lord of hostes.* Malac. 3.7.

Hezechiah, *The Lord your God is gracious and mercifull, and will not turne away his face from you, if ye conuert vnto him.* 2 Chro. 30.9

Iesus Christ, *All that the father giueth me shall come to me: and him that commeth to me, I cast not away. For I came from heauen, not to doe mine owne will, but his will which hath sent me.* Iohn 6. 37, 38

And this is the fathers will which hath 39

sent me, that of all which he hath giuen me, I should loose nothing, but should raise it vp at the last day.

Ioh. 11. 25. *I am the resurrection and the life: he that beleeueth in me, though he were*
26 *dead, yet shall he liue. And whosoeuer liueth, and beleeueth in me shall neuer die.*

Acts 10. 12. Peter, *To him giue all the Prophets witnes, that through his name al that beleeue in him, shall receiue remission of sins.*

2 Pet. 3. 9. *The Lord is patient towards vs, and would haue no man to perish, but would al men to come to repentance.*

Rom. 10. 12. Paul, *There is no difference betweene the Iew and the Grecian: for he that is Lord ouer all, is rich vnto all that call on*
13 *him. For whosoeuer shall call on the name of the Lord shall be saued.*

1 Tim. 1. 15. *This is a true saying, and by al meanes worthy to be receiued, that Christ Iesus*
1 Tim. 2. 4. *came into the world to saue sinners. Who will that all men shalbe saued, and come to*
6 *the knowledge of the truth. Who gaue him selfe a ransome for all men.*

1 Iohn 1. 9. Iohn, *If we acknowledge our sins, he*

is

is faithfull and iust to forgiue our sins, and to cleanse vs from all vnrighteousnesse.

If any man sinne, we haue an Aduocate with the Father Iesus Christ the iust: And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of the whole world. 1 Ioh. 2. 1. 2

The end of the first Booke.

THE SECOND Booke of the Re-solued Christian.

CHAP. I.

A Remedie for vnpenitent and obstinate Malefactors, that by the Magistrate are adiudged to die.

That there is a God.

Sect. I.

TO goe about to prooue that *there is a God*, would bee deemed a labour worthy of laughter, being a thing knowne of it selfe, and perceiued of euery man by common sense (as if a man should take vpon him to enlighten the sun with a candle; or proue that the fire is hot) were it not that our miserable & thrice wretched age hath hatcht those *a mockers*, who in denying a thing so certaine, shew themselues vnworthy of al cõference, as cõtenders against their own knowledg & cõscience. The

a 2. Pet. 3. 3. *Contra negantem principia non est disputandum.*

The sole representation of so hideous a blasphemy, might suffice to pierce our soules, and to cause vs to sweat euen b water and bloud, for anguish that the world could afford any so abhominable monsters, as should deny that *there is a God*: or call in question the *Great mystery of godlinesse, which is God, manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Gentiles, beleeued on in the world, & receiued vp in glory*. This is a fearfull & iust iudgment which God executeth vpō those, whose harts & minds are so deeply plunged in fleshly pleasures, that they neuer think vpon God, as if there were d no God at all; vpon those, who, to the intent they might practise all abominations, vncleannes, & wickednes, with lesse remorse, haue maliciously striued to choake vp these remainders of the image of God in thē. *That there is a God, that hee is iust*, and *that the soule is immortall*: And vpon those that contemne the treasure of the gospel, that trample vnder foot the e most precious bloud of Iesus Christ, that scorne the simplicity and constancy of the faithfull, in refraining from euill, vpon their confidence and assured hope in God, and for feare of his name, whose iudgment shal be more horrible then that of f Sodome and Gomorrah. To the end therfore, to arm the elect against such diuelish temptatiō, & to make those inexcusable that suffer themselues to be deluded by this pernitious Para-

b Luk. 22. 44

c 1 Tim. 3. 16

God in his iustice permitteth men to fall into Atheisme.

d Psal. 10. 15

e Heb. 10. 29

f Mat. 10. 15

dox, wee will produce against them sundry witnesses out of the large Volume of Gods [g] creatures, which manifestly testifie *that there is a God*, against whom no exception can bee taken. What man is he that comes into a wildernes, or desart place, and there sees a house gallantly built, finding there no liuing creature, besides foules & beasts, will not presently conceiue, that there, either are, or haue bin some men that builded the same, imagining it to bee impossible, that either foules or beasts should rear such a building? Euen so, when we behold the wonderfull [h] frame of the whole world, the heauens beautified with the Sun, the Moone, and the starres; the earth garnished with hearbs, plants, and other creatures; the sea with fish; & man indued with vnderstanding & reason; broght into this world, as into a pallace, abounding with all goodnes which may bring delight and contentment; and here enioying so many creatures, in such numbers, and diuers sorts: who will not presently confesse, that the creatures that be in it, could neuer make it, & that it could not make it selfe; and therefore, that the maker of it must needs be God. Thus then the vniuersall world in euery part thereof exclaimeth against the Atheists, *that there is a God*, the maker & gouernor of it. If this will not suffice to proue *there is a God*, we wil further produce for witnesses all people & nations of the world, euen from the

g Acts 4.17 Rom. 1.20 *The first argument that there is a God, taken from the creatures.*

h Rom. 1.20

The second argument from the generall consent of all people & nations.

the creation vntill this day, who with one assent acknowledge that *there is a God*; notwithstanding that they conceiued it diuersly, according to the diuersitie of their own imaginations; which diuersity also manifestly euinceth, that it is not a doctrine onely traditionally deliuered from people to people, but also bred and brought vp with euery of them in their owne selues. Within these two hundred yeeres, there haue beene discouered many vnknown nations, among whom some haue bin found to liue without law, without King or Ruler, without house, going stark naked, yet none without some kind of Religion, & an assured perswasion that *there is a God*; to shew vnto vs, that it is not so naturall vnto a man, to be sociably, to cloath himselfe, and to liue ciuilly, as to know that *there is a God*, the author of his life. Wherupon an heathen Philosopher said, [i] *It is a matter borne with man, and grauen in his soule, to beleeue that there is a God.* And be not these men Atheists, & therfore endued with this naturall knowledge, that *there is a God?* What shall we say more? The very diuels [k] beleeue that *there is a God*, & tremble, sayth *Iames*. Heereof we haue many testimonies, among the writings of the heathen; *Apollo* the great God, or rather diuell of the Ethnickes, being vrged to tell what he was, and whether *there is a God*, being as it were vpon the Rack, maketh this answere;

Religion naturall, but not true religion.

i Cic. libr. 2. de Na. Deor

The third argument from the confession of diuels.

k Iam. 2. 19

The

l Proclus in Timæum. Lactant. lib. 1. cap. 7.

l *The diuels which haunt*
Both Sea and Land;
Are tamed with
Gods scourge and hand.

Therefore, the Atheists are more incredulous than the Diuels, & lest they should tremble with the Diuels, they labour to choake vp al remembrance of God; howbeit when God doth extraordinarily manifest himselfe by the effects of his power, in thunders, lightnings, or earthquakes, experience teacheth, that these monsters, are the very first, that with trębling and terror do cry out, confessing, that *there is a God.* There bee many other arguments to proue that *there is a God*, which for breuity sake I omit, adding only one more, to wit, the authority of the word of god, which contains infinite, most euident & cleere testimonies of sundry sorts, to proue that *there is a god*; which are able to satisfie any man whatsoeuer, if hee be not wilfully blinded, as indeed all Atheists be. But here they take exception, for they deny that the Scripture proceeded from God, affirming that there is no trueth in it; which monstrous blasphemie, if they still suouch, must needs be maintained, euen against their owne consciences, if they wil consider but these reasons following. First, in other books there are counsels, exhortations, & reasons to perswade: In the Scriptures wee haue absolute and expresse commaundements; which prescribe a law,

The fourth argument from the authority of the holy Scripture.

That the Scriptures proceeded from God.

The first reason.

law, not only to the body, as other bookes do, but also vnto the mind, to the cogitations and affections of the soule: they labour wholly to exalt God, and to humble man, shewing him the multitude of his sins, and the punishments due vnto the same, and yet teach an assured remedy how to escape the danger: so that man finding himselfe worthy of all misery doth neuertheless find himselfe ioyfull in the midst of all his afflictions, expecting a crowne of glory: such effects no other book can work, therefore the Scriptures must needs be of God, who being a superior, hath authoritie to command; who onely hath dominion ouer the soule, and knoweth the affections & passions of the hart.

Secondly, in the scriptures there are prophecies of things which mans vnderstanding could neuer foresee, the fulfilling of which is many times noted, sometimes a hundred yeares, a thousand, yea three thousand before they came to passe: they entreat of the history from the beginning of the world, with the doctrine which euer continued in the church, yet there is no contradiction, either in the history or doctrine; where other bookes beginning their history much later, containe infinite contradictions and other vanities: also the stile of the holy scriptures is simple, without affectation, and yet it [m] piercеth the heart and conscience, which no other writing, no not of the best Orators in the world can doe; and therefore the Scrip-

The second reason.

[m] 1 Cor. 2. 4. 5.

Scriptures must of necessitie be of God, who foreseeth and knoweth all things, who is euer constant, and who guideth the heart and conscience. Lastly, of all other Bookes; the Diuell hath most endeuoured to falsifie, to corrupt, and to abolish the most holy Scriptures, yet haue the same been most miraculously preserued in their integritie, by his prouidence, who is the Author of the same, for the confession and maintenance of his doctrine whereof infinite numbers of men, Princes, Magistrates, Artificers, husbandmen, learned & vnlearned haue forsaken all; yea life it selfe, and suffered such torments, as were intolerable to any that were not sustained by the diuine power: Behold, so many millions of Martyrs witnessing with one assent, that the holy Scriptures proceede from God. To conclude therefore, let vs abhorre such wicked cogitations, let vs beleeue, that *there is a God*, a creator, a redeemer, and a sanctifier, who by his [n] prouidence guideth the whole world, who will punish all Atheists, and other Infidels, with [o] vnspeakeable and incomprehensible torments, to continue for euer, and who will giue vnto his Elect and faithfull children a [p] crowne of life.

(***)

The third reason.

[n] Pro. 15. 3.

[o] Mat. 25. 41

[p] Apoc. 2. 10

The ſoule of man is immortall.

Sect. II.

HAuing confeſſed that *there is a God*, It followeth conſequently, that wee confeſſe him to be iuſt, a rewarder of euery man according to his deſerts. Now the Atheiſts haue a ſecond ſhift, to confirme themſelues in their wickednesſe, and that is, to deny *The immortalitie of the Soule*; affirming that it is all one with the body, and that it dieth with the ſame: which aſſertion, or rather blaſphemie, is moſt falſe and abſurd. For if the ſoule were the body, or any part thereof, it ſhould grow with the ſame, as the other parts of it doe; and the greater that the body were, the greater alſo ſhould the ſoule be. But experience teacheth the contrary; for when the bodie is at a certaine ſtay, and increaſeth no more, then doth the ſoule moſt grow, and they that are ſtrongeſt of minde, are commonly weakeſt of bodie; and the ſoule is ſeene to bee verie liuely in a languiſhing bodie, and to grow the more in force, by the decaying of the bodie, that is, to increaſe the more in power and vertue. Therefore the ſoule groweth not with the bodie, and is not the ſame, nor any part thereof

Hebr. 11.

That the ſoule is no part of the bodie.

of. Againe, if the ſoule were the body, then ſhould the looſe her ſoundneſſe with the body, ſo as the maimed in body, ſhould feele a maime in his ſoule; the ſicke ſhould be ſicke in his reaſon; the blind ſhould haue a blind ſoule, and the lame a lame ſoule. But experience teacheth the contrary, wherefore the ſoule and the body be not all one. Neither is the ſoule a quality which hath his being in another thing; but a ſubſtance, or life, which cauſeth another thing to be, a forming ſubſtance, and a ſubſtantiall forme, which perfecteth the bodily ſubſtance, which outwardly ſeemeth to haue ſo many perfections; yea, a ſpirituall, and not a bodily ſubſtance, which comprehendeth heauen and earth, time paſt, preſent, and to come, which a bodie cannot doe, becauſe it hath certaine dimenſions; it cannot comprehend any thing which is not proportioned according to the greatneſſe and capacitie thereof: and therefore it is manifeſt alſo that the ſoule is not any materiall thing, becauſe matter receiueth not any forme or ſhape, but according to his owne quantitie, and but onely one forme at once. Whereas the ſoule receiueth all formes, without quantitie, come there neuer ſo many at once, or ſo great, yea though they be contrary formes. Theſe things conſidered, why ſhould we thinke, that the thing which becommeth the ſtronger by the weaknes of the bo-

That the ſoule is a ſubſtance.

dy,

dy, and which is aduanced by the decay of the body, should returne to dust, and die with the body. Yea, what is it that can kill the soule; Not contrariety, for she allodgeth all contraries equally in her selfe, yea, in whom contraries abandon their contrariety: Not want of food, for she feedeth on the whole world; yea, take the world from her, and shee feedeth at greatest ease, most agreeable to her owne nature: Not violence, for the soule cannot bee pushed at, neither inwardly, nor outwardly: not death it selfe; for she seeketh life by death. There is nothing thē, that hath power against the soule of Man, and therefore it is immortal. Moreouer, who is that man that desireth not immortality? How could he desire it if he vnderstood not what it is? None of vs coueteth to be beginning lesse, for we cannot comprehend what it is, yea when we think vpon eternity without beginning, wee are at our wits end; because none of vs is so, nor can bee: whence comes this; but that our soules hauing had a beginning, cannot conceiue an eternity without beginning, and yet being created immortall, they doe well conceiue an euerlastingnes without end? If there be any that still persist in their Atheisme, it cannot be but that they doe it against their own conscience, for it is euen against the Law of Nature, against the consent of all people and nations in the world, who euer beleeued the immortality of the

Nothing can destroy the soule.

The desire of immortality an euident proofe of the immortality of the soule.

the soule; yea, and against the voyce of God himselfe, who in his holy word expresly testifieth that the soule is immortall. Christ reasoning against the Saduces, maketh this argument. a *I am the God of Abraham, the God of Isaac, and the God of Iacob: God is not the God of the dead, but of the liuing. Ergo, Abraham, Isaac,* and *Iacob* doe liue; wherefore the soule must needs be immortall. The testimonies of holy Scripture which confirme this point, are infinite, which (for breuity sake) I omit; besides which testimonies, the immortality of the soul is also proued most manifestly in many examples, namely, in b *Henoch*, in c *Abraham*, in d *Isaac*, in e *Iacob*, in f the apparition of God vnto *Moses*, by which g Christ proued the resurrection, and that the godly being dead, do liue in God; in h *Korah* and his complices, in i *Saul*, for if hee had thought that *Samuel* touching his soule had beene dead, he would not haue had him raised vp; In k *Dauid*, in the Kings, who are said to haue slept with their fathers, to wit, l *Rehoboam*, m *Iehoshaphat*, n *Ioram*, o *Iehu*, p *Ieroboham*, q *Manahem*, r *Iotham*, s *Ahaz*, t *Hezechiah*, u *Manasseh*, x *Abiah*, y *Vzziah*. Also in them that were raised vp from the dead, by z *Elijah*, by a *Elisha*, by b Christ, by c *Peter*, by d *Paul*; And in e *Elijah*, in f *Iob*, in g *Nabuchodonozor*, in h Christ, i *Lazarus*, and the rich glutton, in the k vniust steward, in the l Theefe hanging at

a Mat.22.32
b Gen. 5. 24
c Gen. 25. 8
d Gen.35.29
e Gen.49.29
f Ex.3.15.16
g Mat.22.31
h Num.16.32
i 1 Sa. 28.11
k 2 Sa.12.23
l 1 Kin.14.31
m 1 Ki.22.50
n 2 Kin.8.24
o 2 Ki. 10.35
p 2 Ki.14. 29
q 2 Ki.15. 22
r 2 Ki.15. 38
s 2 Ki.16. 20
t 2 Ki.20.21
u 2 Ki 21.18
x 1 Kin.15.8
y 2 Ch 26. 23
z 1 Ki.27.22
a 2 Kin.4.35
b Ioh.11. 43
c Acts 9.40
d Acts 20.10
e 2 Kin.2.11
f Ioh. 14. 27
g Esay 14. 8 9.11
h Mat.27.50
i Luke 16.22 23
k Luke 19.9
l Luk.23. 42 43

at Christs right hand, and in [m] *Stephen*. If as yet there be any doating heads, which doubt of, or deny the immortality of the soule, they are vnworthy to bear the name of men, being very beasts, and plagues of a Christian common wealth, worthy to lose their liues; For it cannot bee but that they can denie this Truth, doe lacke all honesty and shame, and are ready to practise any mischiefe or villany whatsoeuer.

[m] Acts. 7. 59

The wrath of God against the Transgressors of his Commandements.

Sect. III.

THe Lord himselfe diuided his lawes into two principall heads or tables; whereof, the first teacheth vs the loue of God; containing all duties of piety and religion; in the foure first Commandements; and the latter, the loue of our neighbours, containing all duties of iustice and honest dealing, in the six last commandements. Now God is [d] *a consuming fire, & a iealous God*; [e] *a great God, mighty and terrible*, [f] God of reuenge, [g] whose presence is so hot, that no man is able to abide it, whose lips are full of indignation, and wrath, whose breath is a vehement floud, [h] *whose look drieth*

The summe of the decalogue.

[d] Deut. 4. 24 Hebr. 12. 29
[e] Deut. 10. 17
[f] Heb. 10. 30
[g] Esay 30. 27, 28.
[h] 2 Esd. 8. 23

driueth vp the depths; whose wrath maketh the mountaines to melt away. i before whom the hoſt of the Angels ſtand with trembling. k The pillars of heauen tremble & quake at his reproofe. Such a l mighty God is he, that with a whirling wind and outſtretched arme, he will m come in perſon, and confound al the deuiſes of the vngodly: Such a n iealous God, that whoſoeuer ſinneth, he will ſtrike him with terrible plagues: and ſuch a o iuſt God, that hee will not ſuffer the wicked to liue. p He is not a God that loueth wickednesſe, neither ſhall any euill dwell with him, and therfore there is nothing more odious vnto him, and more contrary vnto his nature then Sin. It is a daungerous and dreadful darknes that no light can illuminate, and an extreame cold that no heate can abate; So muſt it needs be an odious thing that an infinit loue hateth, a filthy thing that an infinit goodnes deteſteth, & a vile thing indeed, that Omnipotencie cannot doe; ſuch a thing is Sinne. If there were any goodneſſe in it, then ſhould God in ſome reſpect loue it, approue it, and bee the author of it; but this is it that God doth loath and abhorre, as that which is moſt deteſtable and loathſome. Wherfore will wee ſuffer this vgly deformity to feſter in vs? why doe wee delight ſo much in loathſomeneſſe, euen in that which maketh vs loathſome and hatefull vnto God? The Diuell in his nature, is more amiable then Man, beeing of

i 2 Eſd. 8. 21
k Iob. 26. 11

l Deu. 10. 17
m Malac. 3. 5

n Deut. 4. 24

o Deutr. 32. 4
p Pſalm. 5. 4

Sin, how odious it is in the ſight of God.

of a nobler substance, of higher excellencie, and indued with greater prerogatiues then wee; yet who knoweth not, that GOD hateth him, for no other cause, but onely for sinne? When we make a comparison of a thing that is euill in the highest degree, we can find nothing to liken it vnto, worse then the Diuell, & hauing named him, we thinke to haue reckoned the last and greatest euill that is, or can be imagined: yea, as bad, odious, and detestable as he is, more odious and detestable is Sinne, which is the onely cause of his odiousnesse; of which if he were rid, he were a more excellent, glorious, and louely creature than any mortall Man. Moreouer, so much doeth God detest sinne, that to satisfie his infinite iustice and vnplacable wrath conceyued against sinners, for the punishment of sinne, hee ordayned, not onely all miseries, calamities, hazards, incumbrances, and afflictions which are any way incident vnto this life, beeing so many in number, so grieuous in qualitie, and so common in experience, but also eternal torments and tortures in hell; in respect whereof, all the miseries of this life, are but small resemblances and fore-running signes. Yea in this world for the transgressions of one, or a few, he oftentimes plagueth a great number. ¶ For the sinne of Adam, death conquered the whole world. For sinne the whole world was ouerflowne, and all drowned, eight persons

The Diuell hated, onely for sinne.

Sinne is more odious than the Diuell.

The wages of sinne.

q Ge. 3. 17. 18
r Ge. 7. 4. 12

onely excepted, and for sinne [f] Sodome and Gomorrha, and the Cities adioyning were destroyed by fire and brimstone. For the [t] rape of *Dinah*, the whole race of the Sichemites were vtterly spoyled, & for the [u] abusing of the Leuites wife, the whole crue of the Beniamites, to the number of fiue and twentie thousand and a hundred men were destroyed. The [x] Egyptians for persecuting of the Children of Israel were ouerwhelmed with the red sea. For the offence of [y] Korah, Dathan, and Abyram, their houses, wiues, children, goods, and cattell, yea, all that euer they had were swallowed vp of the earth. For the [z] sacriledge of Achan, his Sonnes, his Daughters, his Oxen, his Asses, his Sheepe, his Tent, and all that he had, by the Israelites, were burnt with fire, and himselfe stoned to death. For [a] worshipping of the golden calfe, there were slaine of the children of Israel about [b] three thousand men. All the searchers [c] of the land of Canaan, which [d] caused the people to [e] murmure (except [f] Caleb and Iosua) were [g] slaine before their enemies. The [h] Israelites were destroyed by fierie Serpents, for murmuring against the Lord And because [i] Israel sacrificed vnto Baal-peor, the Lord commaunded Moses to take all the heads of the people, and to [k] *hang them vp before the Lord against the Sunne*; for their Idolatry and [l] whordome committed with the daughters of Moab, there [m] died of the children

[f] Gen. 19. 24.
[t] Gen. 34. 27
[u] Iudg. 20. 35
[x] Ex. 14. 27. 28.
[y] Num. 16. 30. &c.
[z] Iosh. 7. 15. 16.
[a] Exo. 32. 4.
[b] Exo. 32. 28
[c] Num. 13. 4.
[d] Num. 13. 29. 32.
[e] Nu. 14. 1. 2.
[f] 14. 38.
[g] Nu. 14. 45
[h] Nu. 21. 6.
[i] Nu. 25. 2. 3.
[k] Nu. 25. 4.
[l] Nu. 25. 1.
[m] Nu. 29. 9.

dren of Israel foure and twentie thousand of the plague: and for the pride of [n] Dauid in numbring of his men, there died in three daies seauentie thousand men.

n 2 Sam. 24. 13. 15

Transgressors of euerie one of the ten Commandements, and their punishments.

Sect. IIII.

THE first Commandement is, [a] *Thou shalt haue none other Gods before mee*; The which when the people of Israel transgressed, [b] following other Gods, seruing Baal and Ashtaroth [c] *the wrath of the Lord was hot against Israel, and hee deliuered them into the hands of Spoylers that spoyled them.* The second Commandement is, [d] *Thou shalt make thee no grauen Image, &c.* which when the wicked hypocrite Ieroboam had broken, in making [e] two golden calues, the one in [f] Bethel, and the other in Dan, and [g] causing the people to worship them, it was said vnto him, [h] *Behold I will bring euill vpon the house of Ieroboam, and will cut off from Ieroboam him that pisseth against the wall.* [i] *And Baasha smote all the house of Ieroboam, he left none alive to Ieroboam, till he had destroyed him, according to the word of the Lord, which he spake by his seruant Abijah*

a Exo. 20. 3. Deut. 5. 7.
b Iudg. 2. 12. 13
c Iudg. 2. 14.
d Exo. 20. 4 Deut. 5. 8.
e 1 Kin. 12. 28
f 29
g 32
h 1 Kin. 14. 10
i 1 Kin. 15. 29

Abijah the Shilonite. The third Commaundement is, [k] *Thou ſhalt not take the name of the Lord thy God in vaine.* [l] *He that blaſphemeth the name of the Lord ſhall be put to death*: Wherefore they ſtoned the [m] blaſphemer in Leuticus 24. Senacherib King of the Aſſirians, for his blaſphemie, deſcribed in 2 King. 18.30. was [n] killed by his owne ſonnes, Adramelech and Sharezer: and the Angell of the Lord ſmote of his men, 2 [o] hundred foreſcore and fiue thouſand. The fourth Commaundement is, [p] *Remember the Sabbaoth day; to keepe it holy:* which when a [q] man brake, in gathering ſticks in the wilderneſſe: [r] *All the congregation brought him without the hoſt, and ſtoned him with ſtones, and he died, as the Lord had commaunded Moſes.* The fift commandement is, [s] *Honor thy father and thy Mother*, which [t] Abſalom tranſgreſſing, in riſing in armes againſt Dauid the king his owne father, was [u] hanged, [x] ſhine, and yeaſt into a pit. The ſixt Commandement is, [z] *Thou ſhalt not kill*; which when [a] Cain had violated; in murdering his brother Habel, God ſaid vnto him; [b] *what haſt thou done? The voice of thy brothers blood crieth vnto me from the earth.* [c] *Now therefore art thou accurſed from the earth, which hath opened her mouth to receiue thy brothers bloud from thine hand*: and at laſt he was killed alſo (as it is thought) by [d] Lamech his nephew. The ſeuenth cõmandement is, [e] *Thou ſhalt not commit adulterey*: [f] Foure and twenty thouſand of

k Exo.20.7. Deut.5.11
l Leui.24.16
m Leu.24.23
n 2 Ki. 19.37
o 2 Ki.19.35
p Exo.20.8 Deut.5.12
q Nu.15.32.
r 36
s Exo 20.12. Deut.5.16
t 2 Sa 15.10.
u 2 Sa.16.9
x 2 Sa.18.15
y 17
z Exo.20.13 Deut.5.17.
a Gen.4.8.
b 10
c 11
d Gen.4.24.
e Exo.23.14. Deut.5 18.
f Num.25.9.

of the children of Israel perished, [g] because they committed whoredom with the daughters of Moab. The eight commandement is, [h] *Thou shalt not steale*: [i] *Achan* when he had stollen *a Babylon shgarment, and two hundred shekels of siluer, and a wedge of gold of fifty shekels weight*, he and his [k] sons, and his daughters, & all his substance were [l] burnt and stoned. The ninth commandement is, [m] *Thou shalt not beare false witnesse against thy Neighbour*: [n] *Haman* the Agathite when he had by false accusation obtained a [o] decree of King *Ahasuerosh*, that all the Iewes should bee put to death, [p] was hanged vpon the same gallowes which he had prepared for *Mordecai*. Also [q] *The rulers and gouernors* [r] *which had accused Daniel, were brought and were cast into the den of Lions, they, their children, and their wiues, and the Lions had the mastery of them, and brake all their bones in peeces, ere euer they came at the ground of the den.* The tenth commandement is [s] *Thou shalt not couet thy neighbours house*: [t] *Ahab* transgressed this when hee commanded *Naboth* the Israelite to be put to death, and tyrannically [u] possessed his vineyard, which hee refused to [x] sell vnto him, and himselfe was afterwards [y] slaine in battell, fighting against the [z] King of Syria.

[g] Num. 25. 11
[h] Ex. 20. 15. Deu. 5. 19
[i] Iosh. 7. 21
[k] 24
[l] 25
[m] Ex. 20. 16 Deut. 5. 20
[n] Hest. 3. 8
[o] 12
[p] Hest. 7. 10
[q] Dan. 6. 4
[r] Dan. 6. 24
[s] Ex. 20. 17
[t] Deut. 5. 21
[u] 16
[x] 1 Kin. 21. 3
[y] 1 Kin. 22. 34
[z] 1 Ki. 20. 1

God his punishments vpon sinners at the day of iudgement: with an exhortation to Repentance.

Sect. V.

NOW you see what it is to breake the Commandements of Almighty God, the breach of the least whereof is recõpenced with[a] death; and that not of the principall party only, but also oftentimes of all his children and family; with the vtter subuersion and destruction of al his goods and substance, that so his memory might be quite razed out. How is it then, that you are so secure in your greatest danger, that you take no thought for your own soule, making no cõscience of these weighty matters, that so neerely concerne your saluation? Did you know, what a monstrous thing sinne is in it selfe, and how horrible to the sinner, surely you would not, with so small remorse, solace and delight your selfe therin: you shal vnderstand then that the Lord [b] most iust, to satisfie his infinit & vnplacable wrath conceiued against sin, hath ordained for sinners, not only temporall death of the body, but eternall torments both of body & soule, in that [c] vnquenchable lake, prepared for the diuell and his Angels. [d] *We must all appeare before the iudgement seat of Christ, that every man may receiue the things which he hath done, whether*

a Rom. 6. 23

b Deut. 32. 4

c Apoc. 21. 8

d 2 Cor. 5. 20

ther it bee good or euill. e GOD is no accepter of persons, who if hee f spared not the Angels that sinned, but cast them downe into hell, and deliuered them into chaines of darkenesse, to bee kept vnto damnation. g Neither hath spared the old world, but saued Noah, the eight person, a Preacher of righteousnesse, and brought in the flood vpon the world of the vngodly. h And turned the Cities of Sodome and Gomorrah into ashes, condemning them, and made them an example to them that afterward should liue vngodly: haue not wee iust cause, if we persеuer in our sinnes, being thus forewarned, that we shall not escape his seuere iudgement? i whatsoeuer things are written afore time, are written for our learning: perswade your selfe therefore that hee is the same God still, and that he hateth sinne as much as euer hee did, k The soule that sinneth shall die: the Lord saith so, who cannot lie, in whose lippes there was neuer guile, l Thinkest thou, that thou shalt escape the iudgement of God? (saith the Apostle?) m Or despisest thou the riches of his bountifulnes & patience, & long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance? n But thou, after thine hardnes of hart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, & of the declaratiō of the iust iudgement of God; o who wil reward euery man according to his works: p that is, to them which seeke eternall life, glory, honor and immortality of well doing: q but vnto them that are contentious, and

e Rom. 2. 11
f 2 Pet. 2. 4
g 5
h 6
i Rom. 15. 4
k Ezec. 18. 4 20 Deut. 24. 16. 2 Kin. 14. 6 2 Chr. 25. 4 Ier. 31. 29. 30
l Rom. 2. 3
m 4
n 5
o 6
p 7
q 8

and disobey the truth, and obey vnrighteousnesse,
r 9 *shall be indignation and wrath,* r *Tribulation and*
anguish shal bee vpon the soule of euery man that
doth euill. Thus you heare what reward your
impenitency and wilfulnes shall purchase for
you; euen the wrath of God, anguish & death
it selfe; s *A fearfull looking for of iudgement, and*
s Heb. 10. 27 *violent fire, which shall deuour the aduersaries,*
In what di- wherein sinners shall be in that perplexity (be-
stresse sin- ing swallowed vp of torments on euery side)
ners shall be that they shall neuer haue any sparke of hope
in hell. of their releasement. They shall neuer be able
to come out of Gods debt, they cannot satis-
fie for themselues, neither haue they any me-
diatour to pleade and satisfie for them; and
therfore they shalbe euerlastingly tormented.
They shall suffer an end without end, a death
without death, a decay without decay; be-
cause their end euer beginneth, their death al-
wayes liueth, and their decay neuer ceaseth:
but they are alwaies healed, to be new wound-
ded, alwaies repaired, to be new deuoured:
they are a perpetuall prey, neuer consumed,
eternally broyling, and neuer burnt vp, euer
dying, and neuer dead. Repent therefore in
time, that ye may escape these horrible tor-
ments, humble your selfe in the presence of
Gods Maiesty, craue pardon for your sinnes,
accept this time of repentance which the Lord
now vouchsafeth you, take the opportunitie
while it is offered, confesse your fault, and no
doubt

doubt but the Lord will shew you mercy, according to his promise. t *As I liue, saith the Lord, I desire not the death of the wicked, but that the wicked turne from his way, and liue.* u *For I desire not the death of him that dieth, saieth the Lord.* In this life God giueth mercy to them that aske it in faith. x *Who will that all men shall be saued, and come to the acknowledging of the truth.* Steppe therefore y *boldly vnto the throne of grace, that you may receiue mercy, and finde grace to helpe in time of neede.* In the world to come, there is no place of repentance; for there God appeareth in iudgement, requiring an account of all mens doings, yea, of z euery idle word that they haue spoken in this world. a *And they shall come forth that haue done good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation.* Therefore b *seeke the Lord while he may be found, call yee vpon him while hee is neere.* c *Let the wicked forsake his waies, and the vnrighteous his imaginations, and returne vnto the Lord, and he will haue mercy vpon him; and to our God, for he is ready to forgiue.*

t Exo.33.11.
u Eze.18.32
x 1.Tim.2.4.
y Heb.4.16.
z Mat.12.36
a Iohn 5.29. Dan.12.2.
b Esa.55.6.
c 7

Chap.

Chap. II.

Comforts for the broken-harted and penitent Malefactors, that by the Magistrate are adiudged to die.

That iudgement commeth from God.

Sect. I.

a Iob. 5. 6.

b Pro. 29. 26.

c Iob. 5. 17.

d 18.

e Cant. 8. 6.

f 1 Cor. 11. 32

Miserie commeth not foorth of the dust, neither doth affliction spring out of the earth, (saith Eliphaz,) wherefore you must think that this deserued crosse now laid vp. on you commeth from God: for b *Euery mans iudgements commeth from the Lord,* c *Behold, blessed is the man whom God correcteth: therefore refuse not thou the chastising of the Almightie.* d *For he maketh the wound and bindeth it vp; hee smiteth, and his hands make whole.* The loue wherewith God loueth vs, e *is strong as death,* so that it appeareth vnto the world, as though the loue of God were misery, death, and destruction, whereas vnto vs it seemeth mercy, life, and blessednesse. For f *when we are iudged, wee are chastened of the Lord, because wee should not bee condemned with the world.* So then, vnder punishment,

nishment, you may behold mercy; vnder correction, peace; and vnder death, life; whereby it will come to passe, that you shall not iudge hardly of your estate, it shall not seeme miserable & fearefull vnto you, but that you may be able to vnder-go your crosse, and patiently to suffer it. Seeing g mans daies are determined, & the number of his months certaine, and that he hath his bounds appointed him, *which hee cannot passe*: Consider that your glasse is run out, that your pilgrimage is at an end, and that your appointed time is now come, be not grieued therefore to die, be content to render vp your life againe vnto him that gaue it you. As you were not borne at your owne pleasure, so shall you not liue at your own lust. Conforme your wil therefore vnto the will of God, & say h *Father, thy wil be done, & not mine.* For seeing it is the will of God that you should drinke of his Cup, which he hath filled for you, pray that you may sup it vp with patience, & cõtinuance in the faith of Christ vnto the end, that so you may passe through it to euerlasting life: where your tears shal be turned into triumph; & your disgrace into glory; where your comfort shall be without crosse, & your repose without trouble. Who would not reioyce therefore, quietly & patiently to die, seeing Death is the passage from this world to the next, from the earth to heauen, & from all the present agreeuances, to all comfortable happines? Well may the bruit beast

g Iob 14.5

h Luk. 22.42.

beast feare to die, whose end of life, is their conclusion of being. Well may the Epicure tremble, who with his life looketh to loose his felicitie. Yea, well may the faithlesse and vnrepentant sinners quake, whose death is the beginning of their damnation. But seeing the Lord hath vouchsafed you a penitent and beleeuing heart, go on boldly, and receiue your portion in the land of the liuing, where you shall liue euer.

Particular directions for the distressed partie.

Sect. II.

Confession.

SEeing it is the good pleasure & wil of god to lay his crosse vpon you, that for a while you should beare the same, doe not excuse your selfe, nor make your fault light to the world, dissemble it not as though you were guiltles & innocent, or as though you had not deserued this punishment laid vpon you. Cast away these [a] fig-leaues, they will not couer your shame. And [b] *giue glory to the Lord God of Israel*, make *confession vnto him, and shew vs now what thou hast done, hide it not from* the people. Say with Achan, [c] *Indeed I haue sinned against the Lord God of Israel, and thus, and thus haue I done.* He gaue God the glory, and so departed (no doubt) in Gods mercie: so also shall you doe,

[a] Gen. 3.
[b] Iosh. 7. 19.
[c] 20

do, if you wil follow his godly steps; lay open your hart this day. search your thoughts, and giue God the glory. Conceale not the trueth, dissemble not with Malefactors, do not extenuate the hainousnes of your crime, the Lord is a searcher of the hart & reines. Seeing God hath brought your offence to light; Seeing he hath ordained the Magistrate; who is [d] *the Minister of GOD, to take vengeance on him that doth euill*, to punish you giue praise & thanks vnto God; thinke it better to be shamed here then hereafter before all the world, & before all the hoast of heauen; farre better it is to be punished here with a temporary punishment, then in the world to come, to be tormented in hell with euerlasting and endlesse tortures. Also, if you haue at any time confessed any thing to charge the innocent, for the clearing of your selfe, thereby to escape and bee at liberty, or for hatred and malice, burden not your selfe therewith, giue glory to God, and confesse the trueth. If you haue hindred any man by taking away his good name, restore it him againe to your power. If you haue hurt any man in his goods, restore it vnto him againe, as much as you are able? and be truely sorry in your heart, for that you are not able to make restitution of the whole. If you know any malefactors, theeues, murderers, traitors, &c. be not partaker of their sins, but certify the Magistrate of them. And so pray to God for mercy,

[d] Rom. 3.4

Restitution.

Approachment.

mercy, that he will giue you true and faithfull repentance, that he will not suffer your hart to bee bent to any vngodly way; committing your selfe wholly vnto his mercy. *See lib. 2 Cap. 3. Sect. 1.*

How the place of Peter *is to be vnderstood, where he saith.* Let none of you suffer as a murderer, or as a theefe, &c. *and that God sometimes doth call men by this meanes.*

Sect. III.

Obiection.

1 Pet. 4. 15 *The Apostle sayth,* Let none of you suffer as a Murderer, or as a Thief, or as an euill doer, as a busie-body in other mens matters: *Thereby indeed, condemning all such, as die so. Now, alas! I die as a murderer, traitor, theefe, &c. an euill doer, I am in this number heere condemned.*

An

Anſwere.

THe Apoſtle condemneth not ſuch; Onely hee giueth the Chriſtians a Caueat, that none of them ſuffer as a Malefactor, for then could they not [a] glory in their ſufferings. *For* (as the ſame Apoſtle ſaith) *This is thankeſ-worthy, if a man for conſcience toward God endure griefe, ſuffering wrongfully: [b] for what praiſe is it, if when ye be buffeted for your faults?* becauſe they ſhould haue deſeruedly incurred the puniſhment laide vpon them; they ſhould not ſuffer for the name of Chriſt, but for their owne deſerts, which yet is ſo farre from condemning a man, if he take his puniſhment patiently; that it is a means of his reclaiming into the ſheepfold. You haue for example the good Theefe, who had liued very wickedly, and committed many heinous facts, for which he was iudged to die by the magiſtrate: Yet this puniſhment, vnto him was the means to bring him to Chriſt, and to know God, wherby he receiued ſpirituall comfort, that the innocent Lamb which ſuffered with him, Chriſt Ieſus, would [e] pitty his miſery, forgiue him his ſinnes, and bring him into Paradiſe his heauenly kingdome: wheras otherwiſe he ſhould neuer haue forſaken his wicked life, but continued his courſe, and run on the high way to perdition. And ſo peraduenture had it beene

a Galat. 6. 14

b 1 Pet. 2. 19

c 1 Pet. 2. 20

d Luk. 23. 40 41

e 43

with you; you would haue run on in the race of wickednes, and gone forward in your sins, and still continued in that vngodly course, without all repentance of godly knowledge, vnder the fearfull wrath of God. But now, by this meanes, he recalled you againe, hee made you know your selfe, hee brought you to repentance and to the knowledge of his Sonne Iesus Christ our Sauiour, wherein if you continue vnto the end, you shal receiue the crown of life. Consider therefore, how louing a Father the Lord is vnto you, and what a mighty God he is that can bring g light out of darkenesse, that can make bad things good, and that will, to his, turne all worst things to the h best. By this meanes God hath hindred Sathan of his purpose, who now made full account to haue kept you in his kingdom for euer; for he hath made you of the bond-slaue of Sathan, a liuely member of Iesus Christ; of the child of darkenesse, the child of light and euerlasting blisse.

f Apoc. 2. 20

g Esay 42. 16

h Rom. 8. 28

That the multitude of sinnes should not make vs faint-hearted.

Sect. IIII.

Ob-

Obiection.

Yet (me thinkes) I am a rebellious wretch abounding with a whole sea of iniquities. I feele my selfe laden with a huge company of horrible sins, whereof euen the very least is sufficient, in iudgement, to throw me downe to the euerburning lake. My own conscience doth beare witnesse against me, of my manifold and innumerable transgressions, of my securitie and senselesse blindnesse, committing sinne after sin, both notorious to the world, and horrible before God. The thoughts of my heart rise vp in iudgement against me: The vanitie of my flesh condemneth me: The wickednesse and heinousnes of my horrible deedes reiecteth me from the Lords eies: All my wicked thoughts, words, and deeds, with the inward corruption of my nature, doe lie heauy vpon me, and with their intollerable weight, do euen presse my soule downe to hell.

Answere.

a Rom. 5. 20.

FEare not for all this, for a *where sin aboundeth, there grace* aboundeth much more. Where there is the knowledge and feeling of sinnes, there is the remission and pardon of them: b *The Lord is good vnto them that trust in him, and to the soule that seeketh him.* This infinite goodnes of God, is manifestly declared in the scriptures, that we should euer think on the same, & haue hope, c *there is none good but one, euen God*, who is d good to Israel, yea e *good & gratious*: f *The Lord is good, and a strong hold in the day of trouble, and he knoweth them that trust in him.* So then, God being good in nature and essence, and that only good, he is ready to communicate his goodnes with the humble and penitent soule, that groaneth and sigheth vnder the burden of iniquity, whose heart and hands be bathed in the bottom of repentance; if in faith with a sure cõfidence in Christs merits he require the same. g *If we acknowledge our sin, God is faithfull to forgiue vs.* Next his goodnesse followeth his Loue, which is so great towards vs, that King *Dauid* being wrapt with admiration of the same saith, h *what is man, say I, that thou art mindfull of him, and the sonne of man that thou visitest him?* i *As a father hath compassion on his children, so hath the Lord compassion on them that feare him.* In the propheſie of *Esay*, this

b Lam. 3. 25. *The goodnes of God toward sinners.*
c Mat 19. 17 Luk. 18. 19 Mark. 10. 18
d Psa. 73. 1
e Psa 119. 68
f Nahum. 1. 7

g 1 Ioh. 1. 9

The loue of God toward sinners.
h Psal. 8. 4.
i Psa. 103. 13

this loue of God towards vs, is compared to the loue of a mother, that most tenderly embraceth her owne child, which loue is the hartiest of all other. [k] *Can a woman* (saith he) *forget her childe, and not haue compassion on the sonne of her wombe?* (as you say, No:) *Though they should forget, yet will I not forget thee, saith the Lord of Hosts*: thereby declaring that God doth loue vs more tenderly, then doth the naturall Mother loue the fruit of her owne wombe. And this declareth the feruencie of Gods loue towards vs, in that [l] *he spared not his owne son, but gaue him for vs all to death*. [m] *For so God loued the world, that he hath giuen his onely begotten son, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.* [n] *Herein is loue, not that wee loued God, but that he loued vs, and sent his Sonne, to bee a reconciliation for our sinnes*: So [o] *God which is rich in mercy, through his great loue, wherewith* [p] *hee loued vs. Euen when we were dead by sinnes, hath quickned vs together in Christ, by whose grace yee are saued.* Out of this goodnes and loue of God, springeth his infinite and maruellous great mercy towards vs. [q] *It is the Lords mercies, that wee are not consumed, because his compassions faile not.* [r] *Let Israel waite on the Lord, for with the Lord is mercie, and with him is great redemption.* [s] *And he shall redeeme Israel from all his iniquities.* How many, or how great sins be (so they be not sinnes against the Holy ghost) it ma-

k Esa. 49 15.

l Rom. 8. 32.

m Ioh. 3. 11.
1 Ioh. 4. 9.

n 1 Ioh. 4. 10

o Ephes. 2. 4.

p 5 The mercie of God toward sinners.

q Lam. 3. 22

r Psal. 130. 7.

s 8

keth no matter, for ſinne cannot ſo abound but that the goodneſſe, loue, and mercy of God, purchaſed for vs by the obedience and righteouſnes of Ieſus Chriſt, doth much more abound. Chriſt is ſtronger then the diuell, and his workes are more effectuall and forcible to ſaue vs, then are the workes of his enemie the diuell to deſtroy and ouerthrow vs: his holineſſe and righteouſneſſe hath more power to
t Luk. 11. 21. iuſtifie vs, then hath Sin to condemne vs; and his integrity to waſh vs, then the foule ſpirit to defile vs. This is he that is the t *Stronger man*, which bindeth and ouercommeth the *Strong man*: He taketh his armour from him, wherein he truſteth, to wit, Sinne, Death, and the Law. So that now the diuel hath no more power to
u 1 Ioh. 1. 8. hurt vs, neither by ſinne, for Chriſt hath waſhed vs in his bloud, and cleanſed vs from all ſinne; nor by death, for Chriſt when he was
x 1 Cor. 15. 4 dying, hath x ſwallowed it vp in victory: nor
y Mat. 51. 4 by the law, for Chriſt hath y fully ſatisfied it, in fulfilling the ſame, and in ſubmitting himſelfe vnto that curſe that was ordained for vs.

That late Repentance is good, if it be true Repentance: and how a man may iudge whether his Repentance be vnfained or not.

Sect. V.

Ob-

Obiection.

Late Repentance is ſeldom or neuer true Repentance: Alas, hitherto I haue allowed in wickednesse all the dayes of my life, and now I cannot ſin as in former time, by reaſon that my liberty is reſtrained, or that I am not mine owne man. I left not ſin before ſin left mee: I feare leaſt when I dye, this my late repentance dieth with mee. For it is very iuſt, that he that contemned God in his life, ſhould be contemned of God in his death. It is the iuſt iudgement of God on the wicked, that dying, they ſhould forget themſelues, who liuing, did forget God.

Anſwere.

INdede your caſe is no leſſe dangerous then common: for the men of this our iron age, doe offer the flour of their youth to the diuell, and bring the lame and rotten ſacrifice of their old age to God. In a word, when they cannot ſerue the diuel, they wil be content to ſerue God. Theſe frame a kinde of repentance

vnto themselues, which may iustly bee suspected. Yet notwithstanding enter you into your owne heart, and see whether you be truly sorie that you haue mispent your time, whether you hate those sinnes you haue cõmitted with a perfect hatred, for that thereby you haue
a Eph. 4. 10 a *grieued the holy Spirit of God*, and prouoked him to anger, and not so much for feare of his reuenge and wrath to bee powred vpon you. Whether if you were your own man againe, you would commit the like. Whether you are not willing to bee reconciled vnto your aduersaries, to make restitution and recompence of such goods as you haue wrongfully gotten and detained. Or, if you bee not able to restore, whether you doe not acknowledge the fault; Whether it doth not greeue and vexe your very soule, to see, and to heare the horrible sins and outragious blasphemies that men commonly commit and belch out against the Maiesty of God, who hath bin so louing and so good a Father vnto them: and therefore, whether you will not vse any lawfull meanes to refraine and punish these notorious sinners and Malefactors (whether it bee by confession, iust accusation, or detection, or any other good and godly means) for the glory of God, and the peace of the Church. If you find your self thus affected, then doubt not but that your repentance is vnfained and true, howbeit it be late. *Better late then neuer*, the Prouerb is. Consider

sider that the promise of remission of sinnes in Christ, is made without any terme of time: and therfore late Repentance may be true Repentance. b *If the wicked will returne from all his sinnes that he hath committed, & keep all my statutes, and doe that which is lawfull and right, hee shall surely liue, and shall not die.* c *All his transgressions that he hath committed, they shall not be mentioned vnto him, but in his right eousnesse that he hath done, he shal liue.* d *Haue I any desire that the wicked should die, saith the Lord God? Or shall he not liue if hee returne from his wayes?* If Sathan stand before you, & accuse you of your vanities, and lay before you, the daies of your looseneſſe, despaire not. Haue you spent thirty yeeres in vanitie? Nay, haue you spent forty or threescore; yea threescore and ten, or fourscore? despaire not: Reserue the rest of your daies, yea, if you haue not daies, reserue the rest of your houres, of your halfe houres, of moments, for Iesus Christ, and hee will make much of them: they are e *brands taken out of the fire*, and the f *remnant which is left*. Though there be no light in your candle, yet if it doth but smoake, Iesus Christ will not put it out; he will not quench the sparkles that are left in your g flax. Is your strõg man become a reed, yet Christ wil not break that, such is his mercie. Oh, haue you a remnant left, euen a little remnant; & is that ready to die? h *yet be awake, and strengthen the things which remaine, that are*

b Ezc. 18.21
c 22
d 23
e Zach. 3.2
f Apoc. 3.2
g Esa. 42.3
h Apoc. 3.2.

are ready to die, and Christ will saue you. It
i Luk. 15.17 came no sooner into the i Prodigall Childes
heart, to go and see his father; he had no soo-
k 20 ner directed his k feete towards home, but his
father ranne to meet him, embraced him, and
l 22 receiued him with l great ioy. Euen so doth
Christ, we are no readier to leaue and forsake
our sinnes, and to sue vnto Christ for mercy,
but hee is as ready to pardon and forgiue vs,
m Mat.11.28 and to grant mercy: m *Come vnto me all ye that*
are weary and laden, and I will ease you. Heere
you may cast anchor, in this port you may rest
n Mat.7.25 your selfe: now let the n waues beate, let the
windes blow, let Sathan assault you, yet are
you harmelesse, your rocke is vnconquerable.
o Rom.8.31 o Christ is on your side, what can preuaile a-
gainst you? not sands, nor rockes, nor storms,
nor tempests, nor windes, nor waues, nor fire,
nor water, nor all the powers of Sathan,
p Mat.16.18 nor the p gates of
Hell.

Chap.

Chap. III.

Comforts for ſuch condemned perſons, who feare and dread the rigor of the puniſhment they are enioyned to ſuffer.

What a man muſt doe to be eaſed of the painefull apprehenſion of death.

Sect. I.

AS God in this life doth puniſh the tranſgreſſions of his ſeruants with temporall puniſhments, leaſt they ſhould bee [a] condemned with the world. So now on your part, ſeeing you haue broken his lawes, and that the Magiſtrate hath found you out in your ſinnes, the Lord will no longer forbeare the puniſhment due vnto your deſert; which certainly is very neceſſary for the ſaluation of your ſoule, for ſo much as God turneth all things to the [b] beſt for them that ioue him, although your corrupt iudgement and fraile fleſh may peraduenture iudge otherwiſe. Now then learne to be wiſe, and take counſell what is beſt to bee done. The worſt that your ſinnes can doe vnto

[a] 1 Co. 11. 32

[b] Rom. 8. 28

to you, is to lay vpon you the iuſt[c] reward of death. The remedie is, of neceſſitie to make a vertue, and to beare that wiſely which you muſt needes abide. If you will haue the heart that ſhall contemne the force of death, prepare your ſelſe, not in your owne wiſedome which you haue found to be fooliſhnes alreadie, for it hath deceiued you, but in the wiſedom of the Lord, that your hope may be ſure. Aboue al things, ſtriue to attaine vnto true repentance, the firſt part whereof muſt bee an [d] humble confeſſion of whatſoeuer things your conſcience can vtter, more then is reuealed. Wherefore ſpeake openly the truth, conceale nothing, and ſo ſhall you ſhunne the diuell, who euer is an enemy vnto trueth, [e] *Hee that hides his ſin* (ſaith Salomon) *ſhall not proſper, but he that confeſſeth & forſaketh them ſhall haue mercy.* If we will find forgiueneſſe of our ſinnes, let vs caſt off the cloakes of ſhame, and confeſſe before heauen and earth, that wee haue ſinned. and what we haue done. God wil once [f] reueale the ſecrets of all hearts; but if we ſpeake the truth now and ſhrinke not, then ſhall we reioyce that there is nothing of ours hid. Better ten thouſand times to receiue the reproach of fleſh, and glory of the Lord, than to turne away for one houre, and afterward receiue euerlaſting confuſion. Iohn Baptiſt preached to ſuch as [g] confeſſed their ſinnes. When the loſt Son called [h] heauen and earth to

c Rom. 6. 23

d 2 Sa. 24. 10 Ioſh. 17. 20. *Acknowledgement of ſinne the firſt part of true repentance.*

e Pro. 28. 13.

f Apo. 20. 12

g Mat. 3. 6.
h Luk. 15. 21

to witnesse his great iniquitie, then hee found hope of pardon. When the good Theefe that was hanged with Christ, had confessed, in the hearing of all the Iewes; [i] We are rightly punished, and receiue things worthy of that we haue done; then entred hee into Paradise. It was the practise of old Adam to [k] hide his sin, but you are borne anew; this was the [l] sinne of Cain, but you are of a better stocke. And therfore if you haue bin partaker of any counsel, disclose the conspiracies of the wicked, vnburden your own conscience, make your hart glad, cast off the burden of your secret sinnes, purge the eyes of your minde, that you may see Christ; let true and vnfained repentance break forth in holy confession, shame the Lords enemies, and make the Church of God reioice; and loe, your death will be comfortable vnto you; the holy spirit of God stil strengthen you, and hold you vp, you shall not bee dismaide, your [m] temptations shalbe no greater then you shall be able to beare, and to ouercome them, and then you shalbe blessed, then shall the closing of your eyes be the beginning of your light, and then shall death bee your entrance into life. See *lib.* 2. *Chap.* 2. *Sect.* 2.

[i] Luk. 23. 41.

[k] Gen. 3. 8.

[l] Gen. 4. 14.

[m] 1. Cor. 10. 13.

How

How God ordinarily behaueth himselfe towards the elect in this life.

Sect. II.

PHysitians are wont to giue bitter potions and sharpe medicines to their curable patients; but vnto him that is vncurable, they giue what potion the patient himselfe affecteth and liketh best, euen so God doth chasten and correct his Elect children, and doth iudge them here, that they be not condemned with the world; whereas he letteth the reprobate runne on in his owne lust, whether his fancy will leade him, that his iudgement and condemnation may be the greater. [a] *If his children* (meaning Dauids) *forsake my law, and walke not in my iudgements.* [b] *If they breake my Statutes, and keepe not my commandements.* [c] *Then will I visit their transgression with the rod, and their iniquitie with strokes.* And againe, [d] *as many as I loue, I rebuke and chasten.* And for the reprobate he saith, [e] *I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels*, which is a certaine and infallable token of their condemnation. Wherefore humble your selfe vnder Gods rod, and submit your necke vnder his yoke, knowing that hee dealeth mercifully with you, as a kind and louing Father. Though the assault of death be strong, violent, and bitter, to the triall of your faith,

1 Cor.11.32

a Psal.89.30.
b 31
c 32

d Reuel.3.19 Pro.3.11. Heb.12.5.
e Psa.18.12.

faith, yet call to minde, that Chriſt hath ouercome death and hell, hee hath broken the ſtrength of this battell, hee hath confounded the captaine of this hoſt, and ſet vp the ſongs of triumph vnto all beleeuers, that wee may haue the fulneſſe of ioy, and ſay with gladnes; f *O death where is thy ſting?* At the firſt ſight, death ſeemeth terrible, and makes vs quake & ſhrinke: but when wee ſift it more narrowly, we ſhall ſee it ſo farre from doing vs hurt, that we ſhall find it a ready and preſent conuoy to conduct vs to Chriſt, with him to remaine for euer. g *We know* (ſaith the Apoſtle) *that if our earthly houſe of this Tabernacle bee deſtroyed, we haue a building giuen of God, that is, an houſe, not made with hands; but eternall in heauens*; intimating that no miſeries may diſmay the godly, that no danger can daunt them, yea, that preſent death cannot diſcourage them: For they know that their habitation is in heauen, that by faith they are vnited vnto Chriſt by an indiſſoluble bond, and that at length (maugre their enemies) they ſhall be incorporated Citizens of that heauenly Hieruſalem which is aboue; where no vncleane and hatefull thing ſhall enter. *See lib. 1. cap. 2. ſect. 3. & lib. 2. cap. 5. Sect. 22.*

f 2 Cor. 15. 55

g 2 Cor. 5. 1

That

That the continuance of torments should not make vs afraid, or vnwilling to die.

Sect. III.

Obiection.

Alas! the torments which I am enioyned to suffer, are intollerable, I shall die of a lingring death, how shall I be able to endure it? If I should die quickely, it would not greeue me so much.

Answere.

YOur lingring from Resolution doth aggrauate the greatnesse of your deserued punishment, whereas if you were prepared and resolute, your paines would not seeme half so greeuous vnto you: wherfore, for your comfort, and that you may attaine vnto this resolution, I will insist vpon one example, and apply the same vnto you particularly, if you will giue eare and marke it well. *Dauid* the King [a] sent *Ioab* to number all the people of Israell and *Iudah*, *from Dan euen to Beersheba*, [b] *Ioab* would dissuade him from his purpose: not-

a 2 Sa. 24. 2

b 3

c *Notwithstanding the Kings word preuailed against Ioab, and against the captaines of the host,* so saith the Text. Wel, the people were d numbred, & God was e therfore offended. Now to you, when you were first tempted to commit such an heinous offence & foule deede as you haue done; Doubtlesse the spirit would haue disswaded you from your euill intent, and your conscience did pricke you, and shew you the grieuousnesse of the fact, notwithstanding you gaue no eare to *Ioab*, to the spirit, and to your own conscience; but wilfully, hauing no regard of your honestie, and credit, neither weying the anger of God, committed your selfe to the daunger, and perpetrated the fact, wherefore God is iustly offended with you. Then followeth the intent. What was Dauids intent when he caused the people to bee numbred? Surely hee meant no harme, but of policy to number them, f *to know the number of the people*, that hee might know his power: Such was the pride of his heart. But what was your intent? The betraying of your country; the destruction of your Prince; The murdering of your Brother; the robbing of your neighbour, or such like; You cannot denie it: So then, if God was iustly angry with *Dauid*, how much more might hee iustly condemne and vtterly forsake you? your fact being farre more horrible and wicked, then was the offence of *Dauid*. Now to *Dauid* a-

c 4
d 9
e 11
f 2 Sam. 24. 2

2 Sam. 24. 9

againe; When *Ioab deliuered the number and summe of the people vnto the King*, all was well, thought *Dauid*. But alas, good man it was not long ere God had awakened out of his sleep, & began to bestir himselfe. How then fared it with *Dauid*? then *Dauids* hart smote him, saith the text. Thus we see when sinners promise most ease and rest, most quietnes and plenty of peace vnto themselues, euen then beginneth the tragedy when it is least looked for. His heart was smitten: Oh in what a case was he then! his heart aked, his spirit groned, his soule bled, for sorrow that he had so grieuously offended the Maiesty of God; his conscience cryed out against him, Who can declare what things he felt within? yet was not his sin so grieuous as yours. But what did hee in this agony? did he despaire? No, he humbled himselfe before the face of God, & acknowledged his offence, saying, *I haue sinned exceedingly in that I haue done, Therefore I beseech thee now Lord, take away the trespasse of thy seruant, for I haue done very foolishly*: you heare how he stepped vnto the heauenly throne, humbly confessing his trespasse, & desiring forgiuenes & mercy, and therefore obtained mercy. But I pray you when you had committed the deed, did you not think that all was well? that it should neuer haue bin knowne? Ah, but sweet meate must haue sower sauce. Well, when GOD had awakened, when you were taken, what remorse

When sinners doe cry peace, then begins the warre.

2 Sa. 24. 10

remorse of conscience did you suffer? were you disquieted in spirit, and sorry you offended God, as Dauid was. If you were not, you ought to be; the Lord giue you grace to doe so. It remaineth then, that you prostrate your selfe before the face of Almighty God, acknowledging your offences, and craue mercy and pardon for the same, by the merits of Christ, and doubtlesse you shall haue mercy, as Dauid had. But how had Dauid mercy? The Lord condemned him not (as hee might iustly haue done) neither did hee vtterly forsake him, yet he punished him, and that most grieuously, with temporall punishment, by an offer that was made. *For i the word of the Lord* (saith the text) *came vnto the Prophet Gad, Dauids Seer, saying, k Goe and say vnto Dauid: thus saith the Lord, I wil offer thee three things, chuse thee which of them I shall do vnto thee. So Gad came vnto Dauid and shewed him, and said vnto him, wilt thou that seauen yeares famine shall come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land. Now aduise thee, and see what answere I shall giue to him that sent me. And Dauid said vnto Gad, l am in a wonderfull strait. Let vs now fall into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.* Thus we see how Dauid, when hee heard the definitiue sentence of punishment denounced against him, when he

i 2. Sa. 24. 11.
k 12
l 13
m 14

was in a hard straight, did not fret and fume; stampe, and stare, & crie out against the Lords iustice, neither did he shew any token of impatience, but wholly recommended himselfe vnto the Lord, with a firme faith, and a liuely hope, (n *for his mercies are great*, saith he) blessed Dauid therfore. Euen so, it is not for you to bid the Lord battaile (as it were) by your impatiencie, by your wailing and weeping, by your mutterings and murmurings, or by any other your discontentments, but after the example of Dauid, commend your selfe vnto the Lords hands, and trust in his mercies, *for his mercies are great.* Now to the punishment. o *So the Lord sent a pestilence in Israel, from the morning, euen to the time appointed, and there died of the people from Dan to Beer-sheba, seauentie thousand men.* A grieuous, certainely, and bitter punishment, Yet your punishment is lesse, although your offence were greater. Wherefore you are to thanke God, and greatly to praise his holy name, for that he hath shewed you more and greater mercy, then hee hath shewed to his owne seruant Dauid.

n 2 Sa. 24. 14

o 2 Sa. 24. 15

That God oftentimes dealeth more mercifully with vs, then we doe perceiue he doth.

Sect. IIII.

Obiection.

Yea, But Dauid himſelfe died not, the plague did not touch him, and therfore my puniſhment is greater, and farre more grieuous then was his.

Anſwere.

CErtainly, the puniſhment due vnto your tranſgreſſion & offence, is, or ſhould be greater then that which was due vnto Dauids, if the Lord in his iuſtice ſhould deale with you; yet haue not you ſo grieuous a puniſhment inioyned you to ſuffer, as Dauid had, the Lord therin dealing more mercifully with you. Touching that you ſay. Dauid himſelfe died not; true it is indeede, and yet was his puniſhment neuer the leſſe, for ſo much as Dauid was a King; and vnto kings the liues of their Subiects are as precious and deere, as their owne liues, yea, and more too; for the King oftentimes putteth himſelf and his kingdome in danger, in the defence of his ſubiects. Yea, the holy ghoſt ſaith, that a *Dauid ſpake vn-* a 2 Sa. 24. 17

to the Lord (when hee saw the Angell, that smote the people) and said: Behold, I haue sinned, yea, I haue done wickedly: But these poore Sheepe, what haue they done? let thy hand I pray thee, be against mee, and against my fathers house. Thereby declaring the care that hee had, for the preseruation of his innocent subiects, yeelding himselfe to suffer the punishment due vnto his offence. So then by this example, you see how God punisheth the breakers of his ordinances and lawes in this world, with temporarie punishment, to the end he may find nothing in them worthy of blame or reuenge, in the world to come: wherefore you must not iudge harder of your case, than you haue cause: you are but one step from the heauenly Ierusalem, and that is, to die willingly and well: speak forth the secrets of your heart, and giue God glory, commit your selfe wholly vnto his will whom you haue offended, euen God, and aske forgiuenesse and pardon, through the merits of Iesus Christ our sauiour, and you shall find comfort in your sufferings, and afterward euerlasting happinesse; for his mercies are great

b 1 Co. 11. 32

c Iosh. 7. 19.

d 2 Sa. 24. 14.

Chap. IIII.

Comforts for persons wrongfully condemned to Death.

That because we haue deserued death by our manifold sins, we ought to die willingly, though otherwise wee be innocently condemned.

Sect. I.

WHosoeuer shall consider what man is in himselfe, cannot iudge otherwise, but that, if hee indure all the miseries of this life, and eternall torments in the world to come; hee suffereth no more then he hath deserued, being as it were the sworne enemy of GOD, at vtter defiance with him, euer contradicting and repugning his holy will: for our senses are swords to fight against him, our words blowes, and our workes wounds; yea, our body, that should bee the Temple of the holy Ghost is a sink of all vncleannes; your soule a most riotous and rebellious enemy vnto God; our vnderstanding, quicke to represent

What man is in himself.

vnto the will, instruments of sinne; our will a common curtezan, coueting and lusting after euery offer that she likes; our memory, a register of wickednes, for our sinful thoughts and fantasies to feede vpon: finally what part of our body, what power of our soule, whereof God hath giuen vs the vse, but we daily abuse to his dishonor? warring against him, with his owne weapons, and imploying our life, motion, and being, to the continuall prouoking of him, in whom wee [a] liue, moue, and haue our being? howbeit indeed we do but throw dust at the sunne, which lighteth in our owne eies, & kicke against the prick. You must not therfore complain of your rough handling, no not though you were worse dealt with, forsomuch as you haue deserued, not only temporal death of the body, but also eternall damnation, both of body and soule, by your grieuous sinnes, whereby you haue offended the Maiestie of God, & prouoked him to anger: let vs not say, I am innocent, I am righteous, I haue not done any thing worthy of death. O let vs not play the Pharisies! [b] *The wages of sin is death*, if we die, then haue wee but our desert, for wee cannot deny but that we haue sinned. There is no righteousnesse in Man. This was the fooles paradise, into which the [c] Galathians were brought, who sought their perfection in the flesh.

[a] Acts 17.28

[b] Rom.6.23

[c] Galat. 3.1

Take heede then, *Paule* counteth thee a foole

foole that goeſt this way to worke. This is a ſtolne feather, it belongeth to a better Bird: it is the armes royall of our grand Captaine Ieſus Chriſt, it is the enſigne wherewith hee triumphed ouer his enemies, [d] *which if you can rebuke mee of ſin?* Oh let vs not rob Chriſt of his honor! let vs not make gods of our ſelues; for [e] who is good but God? let vs not forget whoſe children we be! O earth, earth, earth, that thou ſhouldeſt thinke ſo wel of thy ſelfe; [f] *who can ſay, I haue made my heart cleane, I am clean from ſin?* the more we ſeeke to cloake our ſins, the more they doe appeare. Wherefore, ſo iudge you of this your puniſhment, as of the rod of our heauenly father chaſtiſing your ſins which you ought to bear patiently, magnifying the Lords goodnes and mercies towards you, for that hee correcteth you but with a temporall puniſhment, [g] *If wee would iudge our ſelues* (ſaith Paul) *we ſhould not be iudged.* [h] *But when we are iudged, we are chaſtned of the Lord, becauſe we ſhould not be condemned of the world,* yet notwithſtãding, cõcerning this fact which is falſely imputed vnto you, for which alſo ye are innocently adiudged to die, happy are you and bleſſed, & bleſſed ſhall be your portion, if you ſuffer this your iudgment willingly & patiently; [i] *Bleſſed are they which ſuffer perſecution for righteouſnes ſake, for theirs is the kingdome of heauen:* he hath ſpoken it that wil neuer chãge. Take it patiently then, for [k] this is acceptable vnto

d Ioh.8.46

e Mar 10. 18 Luk.18.19

f Pro.20.9

g 1 Cor.11. 31.

h 32

i Mat.5.10.

k 1 Pet.2.20

vnto the Lord: Murmure not, howbeit you be ignorant of the cause of your punishment; know that you are punished iustly by this, in that you are iudged by him, whose iudgements can neuer be vniust.

That wee must not reuenge our wrongs.

Sect. II.

THough others bee guilty of this your iudgement, suffering and death, as being the principal Actors, Procurers, or Fauorers of the same; yet you must willingly forgiue them, and in any case beware that you do not breath after Reuengement: [a] *Vengeance belongeth vnto mee, I will recompence, saith the Lord.* It is Gods office, wee must not intrude our selues, wee may not vsurpe Gods office. [b] *The Lord shall iudge his people.* We must not be our owne caruers, wee must not reuenge but leaue it vnto God, & to his ministers, whom he hath appointed to execute iudgement & iustice: [c] *He that seeketh vengeance shal find vengeance of the Lord, and hee will surely keepe his sins.* [d] *Forgiue* therefore *thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiuen thee, also when thou prayest,* sayth *Syrach* according

a Heb. 10. 30 Deut. 32. 35 Rom. 12. 19

b Heb. 10. 30

c Syra. 28. 1

d 2

cording to that of our Sauiour Christ, [c] *If ye forgiue men their trespasses, your heauenly Father will also forgiue you.* [f] *But if you doe not forgiue men their trespasses, no more will your Father forgiue you your trespasses.* So far should we be from reuenge, that we ought to pray for our enemies. Moses, when the children of Israel had euill intreated him, and murmured against him; when they were plagued therefore, hee prayed vnto the Lord, saying, [g] *If thou wilt not pardon their sinne, I pray thee race me out of thy booke, which thou hast written.* Christ also, when his enemies persecuted and crucified him, cryed to his father, saying, [h] *Father forgiue them, for they know not what they do.* Thus did Christ, and thus he commanded vs to doe, [i] *loue your enemies, blesse them that curse you, do good to them that hate you, and pray for them which hurt and persecute you.* Stephen that holy Martir, whē he was stoned to death, [k] *he kneled downe and* (as a faithful seruant of Iesus Christ) *cried with a loud voice, Lord, lay not this sin to their charge.* Thus you see that you must not hate them that apprehended & accused you, albeit falsly, nor thē that iudged & condemned you, though wrongfully, neither yet your executioners: but you must loue them, and pray for them: [l] So God commanded, so [m] Christ prescribed, so [n] Christ himselfe did, so did [o] Moses, so did [p] Stephen, so did [q] Paul and others. Wherfore should not you follow their precepts & examples? If you be

c Mat.6.14
f 15
g Exo.32.32
h Luk.23.34
i Mat.5.44.
k Acts 7. 60.
l Leu.19.18. Deut.22.1.
m Mat 5.44. Luk 6.27.
n Luk.23.34
o Exo.32.32.
p Acts 7. 60.
q 1Cor.4.12

be a Disciple, you must follow your Master; If you are a seruant, you must obey your Lord: and if you be the child of God, you must doe like, Gods childrē, you must follow their steps; not forgetting how dangerous it is to auenge our selues, for [r] *with what measure ye mete, it shall bee measured vnto you againe*, as appeareth in the Prophecie of Ezechiel, [s] *Thus saith the Lord God, Because Edom hath done euill, by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them:* [t] *Therefore thus saith the Lord God, I will also stretch out mine hand vpon Edom, and destroy man and beast out of it, and I will make it desolate, &c,* [u] *and they shall know my vengeance, &c.* Reade out the whole Chapter.

r Ma. 7.2.

s Ezc. 25. 12.

t 13

u 14

Comforts taken from the examples of them that haue beene innocently adiudged to die.

Sect. III.

Obiection.

Alas, I haue great wrong, and am verie hardly dealt withall: I am falsely accused, violently apprehended, wrongfully imprisoned, and innocently condemned to die the death. A hard & heauy case.

Answere.

Anſwere.

TRue it is: I grant your caſe is hard and heauy, but yet not ſo hard, nor ſo heauy as you take it: You ſay you haue great wrong, and are very hardly dealt with; admit this, ſo were all the Prophets & Apoſtles, and generally all Gods children before you: you are falſely accuſed, ſo were [a] Naboth, [b] Daniel and others: you are violently apprehended, ſo were they alſo, ſo was [c] Ioſeph before them, and infinite others. You are wrongfully impriſoned, ſo were they likewiſe, ſo was [d] Iohn Baptiſt: Laſtly, you are innocently adiudged to die, ſo were all theſe, Naboth, Daniel, Iohn Baptiſt, & [e] Steuen, yea moſt of the Prophets & Apoſtles. Wherfore your caſe is not ſo lamentable as you take it, for it is a common thing in the ſcriptures, among the children of God, to ſee the iuſt oppreſſed by the vniuſt, to ſee [f] *The wicked deuour the man that is more righteous then he*, and to ſee the innocent & holy man put to death by the enemies of God, and of the Croſſe of Chriſt. Now it remaineth that you do like one that hath his houſe a fire, burning all in a flame, ſo that it is impoſſible to be extinguiſhed or quenched; who will throw out and fetch from thence al his treaſure and iewels, that ſo hee may with them build another houſe. So muſt you doe, let your old ruinous houſe burne, let it periſh, ſeeing it may not be other-

Note.

a 1 Ki. 21. 10
b Dan. 6. 13.
c Gen. 39. 17
d Mat. 14. 3.
e Act. 7. 57.
f Heb. 1. 13

otherwise, onely thinke and bestirre your selfe how you may saue your treasure and your iewels; I meane your soule, by a true and constant faith in Iesus Christ our Redeemer, that so at the resurrection of the iust, you may come vnto a new house, that cannot perish, but remaineth immortall for euer; for then you shall haue an incorruptible and a glorious bodie, which shall not be subiect to griefe, paine, sorrow, neede, and trouble, but shall inioy euerlasting peace and blessednesse.

Comforts taken from the example of our Sauiour Christs innocent suffering: with a briefe declaration of the same.

Sect. IIII.

Obiection.

Yet we thinkes I can hardly brooke these wrongs, for they are intollerable. Who can beare so many iniuries? So many reproches? Yea the shame of the world and death it selfe, hauing committed nothing worthy these iniurious dealings? If I were a malefactor, it would not grieue me to be vsed thus.

Answere

Anſwer.

YEa, then ſhould it moſt of all grieue you, for you could not haue ſo much comfort & [a] ioy in your ſuffrings, hauing deſerued the ſame: whereas now being innocently condemned, you may reioyce in your afflictions, [b] *in as much as you are partaker of Chriſts ſufferings.* Look vpon him & follow his ſteps. Who was more honorable or mighty then he? who vvas very [c] God, euen the [d] Son of God, [e] *who being in the forme of God, thought it no robbery to be equall with God.* Who vvas more innocent then he? ([f] *He did no ſin, neither was their guile found in his mouth,*) euen by the confeſſion of the Iudge himſelfe who cõdemned him, *Pilate* I mean, who [g] *tooke water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this* IVST MAN: *looke you to it.* His whole life was nothing but a perpetuall ſuffering, vvherein he vvas [h] wearied, [i] hungred, and [k] thirſted, he vvas [l] baniſhed, [m] ſlandered, and [n] perſecuted; he vvas [o] tempted, he [p] faſted and [q] vvatched, he [r] laboured, [s] preached, and [t] prayed; he [v] ſorowed, [x] grieued and [y] ſweat water & bloud; yea, he that is [z] holy, harmeles, ſeparate from ſinners, & made higher then the heauens was [a] betrayed by *Iudas*, [b] forſaken by his Apoſtles, [c] apprehended by the Souldiers, without cauſe [d] exclaimed againſt, wrongfully [e] accuſed,

a Galat.6.14

b 1 Pet.4. 13
c Mat.1.23
d Pſal.2.7 Ioh.5.16
e Phil.29
f Eſay.53.9 1 Pet.2.22 1 Ioh 3 5
g Mat.27.24
h Ioh.4.6
i Mat.21.18
k Ioh.19.28
l Ioh.1.13
m Ma.11.18
n Mat.22.46
o Luk.4.2
p Mat.5.2
q Mat.26.40
r Marke 6.3
s Luke 4 31
t Luk.22 44
u Mat.26.38
x Mar 14.33
y Luk.22.44
z Heb 7.26
a Mat.20.49
b Mat 14.50
c Mat.26.57
d Mat.27.40
e Mat.26.60

cused, and vniustly [f] condemned to die; being haled from [g] seate to seate, as if he had beene some notorious Malefactor, and from [h] Iudge to Iudge, yet suffered hee all things patiently. He suffered many [k] taunts and checkes, hee was [l] stripped, [m] buffeted and [o] spit vpon. He was [p] blindfolded, [q] mocked, and disdainfully [r] crowned with thornes: Hee was [s] crucified, [t] tormented, and [u] wounded; He became [x] accursed of God, [y] sustained his wrath: And at last, being the [z] *innocent Lambe of God*, being the [a] Lord and giuer of life, and beeing the [b] *Iudge of the quicke & the dead*, he died a most shamefull death, hauing [d] sentence thereunto, at the hands of a most false Iudge, a painted wall, one that had more respect to the cõmon applause of the malignant, then vnto iustice. What Christian heart can think much to suffer; being moued by this example of him that suffred so much for his [e] enemies? He hath giuen vs such a [f] president, in suffering for vs, as it must needs seeme little whatsoeuer wee suffer for him. There is no greater intisement vnto loue, then to preuent the louer; & too hard is that heart, that if it would not requeste loue: is not content, at the least, to requite it: there was neuer any, that either sought so much, or boughe so deare, the loue of any creature, as [g] Christ did ours? What hath a man more thẽ riches, honor, and life? All this spent Christ in winning of vs; as for his riches, hee that [h] created

[f] Mar.27. 24
[g] Mat.27.19
[h] Mat.26.56
[i] Mat. 27. 2.
[k] 1 Pet.2. 23
[l] Luk.23. 29
[m] Mat.27.28
[o] Mat.27.30
[p] Luk.23 64
[q] Luk.23.29
[r] Luk.23.29
[s] Mat.27. 35
[t] Mat.27 29
[u] Ioh.18.15
[x] Gal.3.13
[y] Mat.27.46
[z] 1 Pet.1.19
[a] Ioh.1.4
[b] Acts 10.42
[c] Phil.2.8
[d] Mat.27.24

[e] Col.1.21
[f] 1 Pet. 2.21

It is a hard heart that cannot requite loue with loue.

[g] Ioh.15.13
Galat 2.20
Ephes.5.2
[h] Ioh.1.3

ted all things; was borne and died naked, concerning his honors, he that *i thought it no robbery to be equall with God*, was ſorted and executed with theeues; touching his life, hee that is *k* Lord of life, was bereaued therof, by a moſt vilde, deſpitefull, and ſhamefull death. Shall the loue of a mortall friend, not onely moue vs, but enforce vs to loue him againe? ſhall his perills for vs make vs eager of perills for him, becauſe therby, both our loue to him is beſt witneſſed, and his loue to vs moſt confirmed? and ſhal not this loue of an immortall Louer, who tendreth vs more then our ſelues, and in all reſpects deſerueth to haue his loue counteruailed; ſhall it not I ſay, be able to enflame vs with deſire to ſuffer with him, & for him, to teſtifie our affection, with continuing the ſame in the midſt of our afflictions whatſoeuer? Let not therefore the croſſe aduentures that betide you, diſmay you; Let not the cruelty of your enemies, the ſharpneſſe of your miſeries, the cõtinuance of your afflictions daunt your courage. Follow the example of your grand captain, who! *when he was reuiled, reuiled not again; when he ſuffred, he threatned not, but committed it to him that iudgeth righteouſly*: why ſhould you complain of your bad vſage, ſeeing your Lord and Maſter was thus cruelly handled? Is the *m* Diſciple aboue his Maiſter? or the ſeruant greater then his Lord? If they haue done thus to the *n* *greene tree*: what

i Phil.2.9

k Ioh.1.4

Note well.

l 1 Pet.2.23

m Mat.10.24 Luk.6.40 Iohn 13.16 Iohn 15.10

n Luk.23.31

shall be done to the drie? If Christ hauing deserued nothing, did suffer so horrible, so bitter, and so grieuous torments, why should we his seruants, who haue so often, by our enormous sinnes, and wicked deedes offended God, and prouoked his wrath against vs, & so often deserued hel; why should we, I say, repine, frown and grudge to suffer some small punishment, seeing it is the Lords will we should doe so? Yea, why doe we not suffer any temporall affliction willingly, cheerely, and ioyfully?

Chap. V.

Comforts, for such as suffer Persecution, or Death, for the testimony of a good conscience, in matters of Religion or Iustice.

Whereof it commeth that the wicked doe persecute the godly.

Sect. I.

AS the Ship, while it roueth vpon the maine Sea, much like a castle, or a Common-wealth standing by it selfe, hauing all the sayles hoysed

hoysed vp, swolne with the winde, and the banners displayed; with a very pompous and magnificent shew, danceth and skippeth vpon the waues, alluring euery passenger to behold & admire her pride: but when she is come to the hauen, the sails being gathered, the bāners taken in, & the ankers cast, she lieth quietly in the rode, the searchers ransack her, & force her to pay custome: thē is she little regarded or set by: euen so fareth it with the children of God, when they roued in riot, & sailed vpō the swelling surges of worldly vanities, following the tyde of a conscienceleſſe course, ranged at their pleasure without cōtrolement, & had the fauorable gale of authority to waft them forward, and the seemely sale of Honour and Pomp, to make them dance and skippe; then were they admired of the people, and esteemed as excellent personages, honest men, and good fellowes; but now yeelding at length vnto the calling of God, hauing retired themselues into the Port of a religious Profession, of a holy & innocent conuersation in the feare of GOD, they are straightly searched and sacked, their sailes gathered, their wind become boistrous, and tempestuous, their glory disgraced, and themselues exposed to infinite and innumerable calamities, and little or othing esteemed. The [a] blind man, so long as he continued in his blindnesse, was neuer molested nor called in question: but so soone as his eies were ope-

The world rageth against the children of God, when they forsake it.

[a] Ioh.9.6.18

ned, then both hee and his parents were presently conuented. The b lame cripple that was diseased eight and thirtie yeares, had lain long at the Poole Bethesda, and all that while no man rebuked him; but so soone as Christ had c cured him, as he did execute his commandement, the Iewes d reprehended and rebuked him for carrying his bed on the Sabboth day. So the diuell seekes to blast our Religion and profession in the bud, before it grow either to flower, or fruit, and therefore doth he continually persecute vs, which notwithstanding is a very good signe that we are deliuered out of his power, otherwise he would neuer pursue vs so hotly. So then, seeing wee are in the right way, let vs runne on, and constantly continue our course vnto the end: They that will take the start of profession, are like wild colts that are frighted with shadowes, seeing they feare tribulation in this world, which indeed is but a shadow, in respect of that in the world to come. It is not for him that will be a christian, to regard the slanders & scornings of men, or to abandon his holy profession for their sakes, seeing it is but a slender excuse, to alleadge the feare of words of a subiect, as a iust impediment, of not performing our duty to our soueraigne. It were a great folly of the blind, to deride and scorne others, because they see; or for the cripple to contemne those that are sound of limbs, because they limp not; but much more sottish-

b Ioh. 5. 5.

c 8
d 10

The Diuell enuious of our well doing.

How absurd backe sliders be.

Note.

sottishnesse were it for a man that seeth, to go blindfold, or to put out his eies for the blind wretches scoffing; or for the sound man, to halt or maime himselfe for cripples sayings? He that leadeth an holy life, & walketh vprightly in the feare of God, is despised and scorned of him that followeth after vanitie, and treadeth infamous paths: but *c hee that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision.* When we giue our names vnto Christ, & become his Disciples, then do we enter into a rough profession, (like a grape to the vine-presse) that is, bound to be at continuall defiance & enmitie with the vanities, pleasures, and praises of this world; and therefore, what can wee looke for at the hands of the worlds friends, but hatred and persecution?

c Psa. 2. 4.

The more the waues and billowes beat against the rocke, the more are they broken & turne into a vaine fome or froath, and yet the rocke neuer the weaker. So let the malice of our aduersaries rage against vs, our rocke is impregnable; if we cleaue vnto it; hurt themselues they may, but cannot harm vs; the Iewes *f their hearts brast for anger, and they gnashed their teeth* at Stephen, and yet was he nothing mooued or terrified at their furious spight: we must make no more account of the obloquies and reproches of our enemies, than this holy Martyr did of the malice and madnesse of the Iewes.

f Act. 7. 54.

That we must patiently suffer persecution and affliction for Religion or iustice sake, and why?

Sect. 11.

COunterfeit gold feareth the touchstone; If we feare triall, it is because we are counterfeits, full of incredulitie and vnbeleefe. If we had builded vpon the [a] foundation Christ Iesus, [b] *gold, siluer, & precious stones*: we should not be afraid that our works should bee made manifest in the day of the Lord, but being perswaded in our conscience, that we build [c] *with hay, straw, and stubble*, we cannot chuse but be timorous & fearfull to come neere the fire, least there should be any triall made of our workes, or that our faith should melt away in temptation, as waxe against the Sunne. and thereby make it manifest, that it was false and counterfeit beleefe. The house that is builded on a Rocke, will not feare the fall of raine and haile, or the blasts of winde, or the beating of the waues: the meadow or field which hath sufficient moisture, will not feare the drought and heat of summer; Neither wil the tree that is planted by the waterside, feare least his leafe wither: nor we feare the brunt and heate of persecution, if our faith bee strong and liuely, especially considering how profitable and necessary they are vnto vs. Affliction is not onely the liuery and cognisance

[a] 1 Cor 3.11
[b] 12
[c] Ibid.

The constant Man neuer feareth the Triall.

Affliction is Christs liuerie.

sence of Christ, but the very principall & roial garment which himselfe was clad with in this life. A souldier reioyceth to put on his Captaines harnesse; and a Disciple cannot mislike to be like his Master. In vaine doth he claime the name of a Christian, that will not imitate Christ. If we be christians, Afflictions must be our coate, and Persecution our liuery. He is an vndutiful and vngracious child that is ashamed of his Father: he is a malapert seruant that refuseth to weare his masters liuery: and he of all others, a most vngratefull creature, that doth not willingly & ioyfully accept the liuery of God his Master. *Vriah* the Hittite, when *Dauid* bad him d *go into his house*, and wash his feet, and so to take his ease, he like a true Israelite answered, e *The Arke, and Israel, and Iudah, dwell in tents, and my Lord Ioab, & the seruants of my Lord abide in the open field: shall I then go into mine house to eate and drinke, and lie with my wife? By thy life, and by the life of thy soule, I shall not doe this thing.* He thought it an odious thing, to haue better lodging then the Arke of the Lord, the Captaine of the hoste, and his fellow-souldiers, and therefore hee lay not on a soft bed, but on the ground, f *at the doore of the Kings Palace*: So our Arke, euen our Captaine Iesus Christ, & our fellow-souldiers the martyrs, lay on the bare ground, and suffred great afflictions and persecutions, and will wee looke to lie and fare better then

d 2 Sa. 11. 8

e 11

f 9

Oh note.

they die? Shall Christ lie in the manger, and we ruffle it out in our pallaces? Shal he mourn in sackcloth, and wee bathe in pleasure? Shall he, fighting in our defence, be wounded and crucified among theeues, and shall we disport and solace our selues with fond and vaine delights? Shall he be pierced through with the sword of Gods iustice for our sinnes, and shall we be vnwilling to suffer any thing for our selues? Oh vnnaturall Children that we are! that hauing before our eies the most blodie slaughter of our Sauiour, we being by his bloud like Pelicans younglings, reuiued, and raised to life from death, will not yet learne the greatnes of Gods loue, nor consider how greatly we are bound vnto him, & how much we ought to suffer for his sake, that regarded not his own life, to saue vs. *See lib.2.c.4.sect.4.* Whatsoeuer we suffer for him, it is much lesse then he suffered for vs, so that it is impossible for vs euer to come out of his debt. Wee owe our selues wholly for our first making, and what can wee adde more for our redeeming, especially seeing we were not so easily redeemed. as we were made? In our creation Christ gaue vs our selues, in our redemption he gaue vs himself, thereby restoring vs to our selues. Therefore thus giuen at the first, and restored againe when we had lost our selues, we owe our selues for our selues; and owe our selues twice. But now what shall we repay vnto our

Note.

Lord

Lord for himſelfe? Though vve could repay our ſelues tenne thouſand times, vvhat are vve in compariſon of Chriſt the Sonne of God? ſo then, thogh vve had as many liues to ſpend, as drops of bloud to ſhed, vve could not recompence his loue: and how willing then ſhould wee bee to ſay vvith *Peter*, g *Though I ſhould die with thee, I will in no caſe deny thee.* And vvith h*Thomas*, *Let vs alſo go that we may die with him.* The ſeruant for forty ſhillings will hazard himſelfe in his maſters perils, and fight his quarrells; and the dog, an vnreaſonable creature, by the inſtinct of nature, for a bone, or a cruſt of bread, vvill runne vpon the ſword in his maſters defence, though the danger be neuer ſo deſperate. And ſhall vvee bee more vnthankfull then an hireling? and more vnnaturall then a brute beaſt? And that tovvards him that hath bin ſo bountifull vnto vs?

g Mat. 26. 35 Mat. 14. 31

h Ioh. 11. 16

That it is a bleſſed thing to ſuffer perſecution for Religion or Iuſtice ſake.

Sect. III.

THE long and continuall experience of Gods Children ſubſcribeth vnto this truth of the holy ſcriptures, *that we muſt through*

a Act. 14. 22

through many afflictions enter into the kingdome of God. This is the lot of the faithfull. So the [b] *author & the finisher of our faith*, Christ Iesus himselfe was [c] made perfect. Into this [d] similitude we are likewise predestinat, that we should first * die with him, and then raigne with him, for, [e] *all that will liue godly in Christ Iesus shall suffer persecution.* Let vs not refuse therefore that condition of life, in which wee haue the fellowship of al the saints of God: but let vs remēber, that our master Christ hath straightly charged vs, [f] if we will be his disciples, there is no remedy, wee must needs take vp his Crosse daily, and follow him. [g] *Blessed are they* (saith our Sauiour Christ) *which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen:* [h] *Blessed shal ye be when men reuile you, and persecute you, and say all manner of euill against you for my sake falsly.* [i] *Reioyce & be glad, for great is your reward in heauen, for so persecuted they the Prophets which were before you.* [k] *Blessed are ye when men hate you, & when they separate you, and reuile you, and put out your name as euill, for the son of mans sake.* [l] *Reioyce ye in that day, and be glad, for behold, your reward is great in heauen.* So saith Christ, who is the truth it selfe, and cannot lie. And so say the Apostles after him. [m] *Blessed is the man that indureth temptation* (that is, affliction or persecution, whereby the Lord trieth him) *for when he is tried, hee shall receiue the crowne of life, which*

[b] Heb.12.2
[c] Mat.5.48
[d] Rom.8.29
* 2 Tim.2.12
[e] 2 Tim.3.12
[f] Luk.9.23 Mar.8.34
[g] Mat.5.10
[h] 11
[i] 12
[k] Luk.6.22
[l] 23
[m] Iam.1.12

which the Lord hath promised to them that loue him. n Behold, wee count them blessed which endure. o Blessed are yee if yee suffer for righteousnesse sake. p If ye be railed vpon for the name of Christ, blessed are ye, for the Spirit of God resteth vpon you. Wherefore, if it be a blessed thing to suffer persecution for the name of Christ, and for righteousnes sake, as no doubt it is, & that a great blessing, yea, the greatest of all, to wit, euerlasting, vnspeakable ioy and felicitie in the kingdome of heauen; where we shall see God euen face to face in his glory: why thē should you faint vnder the crosse which God hath layd on you? Why doe ye not rather reioyce (as the Apostle did) for that you are q *counted worthy to suffer for Christs sake?* You are brought into the stage of martyrdome, to fight for the crown of eternall life. Fight manfully for the crown of saluation, take courage and patience; it is better to die a thousand deaths, than to be separated from the Lord; if you confesse Christ boldly before men in earth, Christ will confes you before his Father which is in heauen; where Christ shall say vnto you, as the man said vnto his good and faithfull seruant. s *Thou hast beene good and faithfull in little, I will make thee ruler ouer much. Enter into thy Maisters ioy.*

n Iam.5.11
o 1 Pet.3 14
p 1 Pet. 4.14
q Act.5.41
r Mat.7.32
s Mat.25.21

Of the benefits that the Crosse or affliction bringeth vnto vs.

Sect. IIII.

VVHerefore should wee be dismaid? and why should we feare the brunt of Persecution, or the weight of the Crosse; seeing wee are so many wayes comforted and eased by the same? There is [a] no way, or path vnto life, but by the Crosse. Oh how glorious is that Crosse, which bringeth the bearer of it to so glorious an end! The Crosse doth make for the [b] good and saluation of the Elect: It maketh vs happy and [c] blessed. And what greater happines can there bee, than to bee at conformitie with Christ, which the Crosse [d] doth worke in vs? The Crosse bringeth [e] patience, it [f] trieth our faith, it [g] confirmeth our hope, it causeth vs [h] to acknowledge our sinnes, and to flie vnto God for help and comfort. It maketh vs to feele and to know our owne imperfections, frailtie, and misery, and therby the necessity of Gods help, protection, and succour to supply our wants. The Crosse, to Gods children, is a most sure [i] testimony of the loue of God: and hee that beares the Crosse, shall haue [k] ioy and comfort at the last; yea, he that patiently endureth the crosse, shall receiue [l] *the crowne which the Lord hath*

[a] Act 14.22. Galat. 6.14. Luk.24.26.
[b] Rom. 8.28. Psa.119.71. Reu.3.10.
[c] Ma.5.10. 11.Iam.5.11 1 Pet.3.14. 1 Pet.4.14.
[d] 1 Pet.4.13.
[e] Rom.5.3. Iam.1.2.3
[f] 1 Pet.1.7.
[g] Rom.5.4.
[h] Num.21.7. Nehem.9.27 Psa.119.71 Esay 26.16 Hosea 6.1
[i] Pr.3.11.12 Heb.11.6 1 Pe.2.19.20
[k] Luk.6.21 Mat.5.4.
[l] Iam.1.12. 2 Tim.2.11 Mat.5.12. Reuel.2.10.

hath promiſed to them that loue him, for vpon him the [m]ſpirit of God reſteth. He that beareth the Croſſe, [n] ſhall not be condemned with the world. By the Croſſe wee [o] learne what obedience wee owe vnto God. The Croſſe doth beget in vs, [p] hatred & contempt of the vanities of this preſent life: It [q] inuiteth and ſtirreth vs vp to the mediation of the life to come: It maketh vs to know our enemies, and to perceiue the peſtilent venome of Sathans malice, againſt our good and happie ſtate: It cauſeth vs to looke better to our paths, and to [r] amend our liues. The Croſſe is the [ſ] furnace, in which God fineth and purifieth his gold: It is the mould, into which God caſteth his children, to frame them, and to make them like the [t] Image of his Sonne Ieſus Chriſt. The Croſſe is the ſuite and liuerie that Gods children are clothed withall, in this vale of wo and miſery. And laſtly, the croſſe is the earneſt and beginning of all conſolation and glory. How is it then, that we feare and flie from the croſſe, that is ſo many wayes profitable vnto vs? Let vs bee conſtant and firme, and feare not the blaſts of perſecution, nor the ſtormes of affliction. Let vs bee like vnto that [u] wiſe man, that builded his houſe vpon the rocke, which the [x] raine and wind could not beate downe, becauſe the foundation thereof was layd ſure vpon a rocke. Let not the winds of Trial blow downe our building and faith in Chriſt Ieſus, that

[m] 1 Pet. 4. 14
[n] 1 Co. 11. 32
[o] Pſa. 119. 67.
[p] Pſa. 119. 71.
[q] Act. 14. 22
[r] Eſay 26. 9.
[ſ] Zach. 13. 9.
[t] Rom. 8. 29
[u] Mat. 7. 24.
[x] 25

y 1 Cor.3.11
z Mat.21.40

that firme y foundation & sure z corner-stone neither shal it (be ye sure of that) if we haue builded well and rightly as we should.

That our afflictions are foreseene and appointed by God; and therefore to be taken in good part.

Sect. V.

IF you would consider three things, you would not maruell so much at your crosse and persecution. Firſt, *what you be*, not counterfeits, nor hipocrites, nor worldlings, not the children of satan, but Gods Elect, a chosen generation, and the children of the most high. 1

Secondly, *where you be*: Not in heauen, but vpon earth, not at home, but in a strange cuntry. 2

Thirdly, *Amongst whom you are.* Euen in the midst among your enemies, *as sheepe among the* 3
a Mat.10.16 Luk.10.3 *wolues*, being assaulted on euery side, on b the
b 2 Cor.6.7 right hand, and on the left. And now, is it maruel, that Gods childrē, being in a strange cuntry, & amongst their enemies; shal be persecuted? No surely, it is not: neither doth this your affliction come by hap-hazard (as they say) but by the good prouidence of God, as Christ and his Apostles by the same spirit foretold, saying
c Mat.10.17 c *Beware of men* (saith Christ) *for they will deliuer you vp to the counsels, and will scourge you in their*

their ſinegogues. d And ye ſhall be brought to Gouernours and Kings for my ſake, in witneſſe to them, and to the Gentiles. e And the brother ſhall betray the brother to death, and the Father the Son, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die. f And ye ſhall be hated of all men for my name: but he that endureth to the end, hee ſhall be ſaued. g If any man will follow me, let him forſake himſelfe, and take vp his croſſe and follow mee. h For whoſoeuer will ſaue his life, ſhall looſe it, and whoſoeuer ſhall looſe his life for my ſake ſhall finde it. i Yee ſhall weepe & lament but the world ſhall reioyce, but your ſorrow ſhalbe turned to ioy. It were infinite to cite all places of holy Scripture which might be alledged for confirmation hereof. I will alledge one place more out of the Reuelation, which is this: k Feare none of theſe things which thou ſhalt ſuffer, behold, it ſhal come to paſſe, that the diuel ſhal caſt ſome of you into priſon, that ye may bee tried, and ye ſhal haue tribulation ten daies, be thou faithful vnto the death, and I will giue thee the crowne of life. Here l the Author & finiſher of our Faith Chriſt Ieſus, euen m he that is firſt & laſt, which was dead, and is aliue, exhorteth, and ſtirreth vp his ſouldiers to be of good courage, & to prepare themſelues vnto the ſpirituall battell. For he ſaith, Feare not, not only by perſwaſions (as earthly captains do) but by giuing ſtrength; ſo that, let al the diuels in hel come, whē he ſaith Feare not, we are ſafe enough. n If God bee on

d 13
e 21
f 22
g Mat.16.24
h 25
i Ioh. 16.20
k Reu.2.19
l Heb.12.2
m Reu.2.8
n Rom.8.31

our

The Diuell is the principall author of persecution.

our side, who can be against vs? what an excellent consolation is this, euen to forwarn vs of dangers to come, and to bid vs shake off all feare? *The Diuell shall cast some of you into prison,* saith he, thereby shewing who is the principall author and factor of persecution, *the diuel,* to the end we may know, that we haue not to deale with [o] flesh and bloud, but with the Prince of Darkenesse, wherefore our weapons must be spirituall, & not carnall; for although the magistrates do seeme to do it, yet are they but the diuels instruments: He sets them a work, he inflameth their harts, he is the bellows to blow vp their wrath against the poore members of Christ; and therfore seeing we combate with such a captain, we must take the [p] *shield of faith,* and the [q] *sword of Gods spirit,* or els we cannot fight long without some grieuous wound. But doth the Lord giue vs vp altogether into the hãds & power of the diuel for our ouerthrow & destruction? No; *That ye may be tried* (saith he.) Oh sweet comfort! We must suffer affliction, not for any harme to vs, but for our great good and singular commodity. [r] *My brethren, count it exceeding ioy, when ye fall into diuers temptations,* saith Iames. *Why so?* a man might say. Peter answereth, [s] *that the triall of your faith, being much more precious then gold that perisheth (though it be tried with fire) might bee found vnto your praise and honour, and glory, at the appearing of Iesus Christ.* So then

o Eph. 6. 12

Persecuting Priests and Magistrates are the Diuels instruments.

p Eph. 6. 16

q 17

Persecutiõ is but a triall.

r Iames 1. 2

s 1 Pet. 1. 7

then wee must be cast into the fornace of afflictions, to haue the drosse & mixture burnt out, to be fined, and to be made more pure, cleare, and bright. Is not this a good comfort! Who will not reioyce in that which is for his great good? yet howbeit, we see and feele by experience, that afflictions doe vs good, our fraile nature will hardly endure them t long, we waxe soon weary, and are ready to faint, if we think them like to continue long. How long then shal we abide in the fiery furnace of afflictions? must we remaine there a thousand or a hundred yeares? euen this time; beeing compared with eternity, seemeth but a moment, and indeed is but very short. But must wee continue there so long? No; wee shall be afflicted for the space of tenne; not yeares, nor moneths, nor weekes, but dayes, *You shal haue tribulation ten daies* (saith the Lord,) Sweeter and sweeter! For ten daies (saith he) thereby denotating some short continuance of time. Oh good God! wilt thou that the wicked be punished in hell fire for euer and euer, & that not for triall, but for torments; and that thy children suffer, not to torment them but to try them; not in hell, but in this world; not the paines of hell, but a little affliction, for such a short time; no longer then ten daies? u *Blessed be the name of the Lord.* Oh, how much are we beholden vnto thy gracious and mercifull goodnes therefore! The Lord make vs thankfull

What effect persecution worketh in the godly.

t Heb. 12. 11

Persecution doth neuer continue long.

u Iob 1. 21

full for these comforts. Now seeing the time of our triall is so short, what followeth? shall we be restored againe to our former estate, liberty, and health of bodie? No, What then? The Lord saith, *Be thou faithfull vnto the death, and I will giue thee the crowne of life.* Sweetest of all, [x] *what is man* (Lord) *that thou art mindfull of him, and the sonne of man, that thou visitest him?* Shall we be crowned kings, to raign with Christ for euer after such trial? O blessed shal that triall be, whose end is such a blessing! yet note, that this promise is not absolute, but dependeth vpon a condition: *If thou continue faithfull vnto the death.* If wee fight valiantly vnder Christs banner for a while, and then faint, and be ouercome, what shall it profit vs? If we put our hand to the plough & looke backe, what shall it auaile vs? Such a one is [y] *not fit for the kingdome of heauen.* But if wee will be conquerors, we must persecuer vnto the death. We must continue still. [z] *He that continueth vnto the end, he shal be saued,* saith Christ. If wee yeeld vnto the enemy, if we stoope to sinne, if wee consent to the world, and giue place to the diuell, we are not worthy to be crowned with *the crowne of life.*

x Psalm 8.4

In the time of persecution wee must be constant, if we wil be crowned.

y Luk. 9. vlt.

z Mat. 24.

That

That we ought not to bee dismaied at persecutions, for so much as our cause is good.

Sect. VI.

The goodnesse of our cause ought to assure vs of the victorie.

THe equitie of the quarrell honoureth the combate, and the goodnes of our cause, assureth vs of finall victorie. A circumspect and wise Ship master, when he goeth to the sea, and launcheth out from the shore, laying aside the remembraunce of his wife and children, of his house and family, employeth body and minde, strength and wit, onely to the due performance of his office, in resisting the stormes, in auoyding the daungers, and in directing his Shippe to the intended hauen: when we are lanched out of the port of earthly prosperitie, wee must set aside all worldly care, and display the saile of our soules vpon the mast of the crosse and afflictions; we must betake vs to the tackling of constant profession of the Gospell of Christ, and keepe our hand vpon the sterne of godly & religious conuersation; and being separated from the world, we must lift vp our eyes to heauen, and direct our course by the motions of the Starres and Planets, I meane by the examples of Christ, & other the children of God: so hauing Christ for our Pilot, and the inspirations of the holy ghost for our gale, we may safely saile through

the stormes of persecution, passe the rockes of alluring occasions, auoide the shipwracke of a good conscience, ouercome the surges of worldly pleasure; & finally arriue at the hauen of life, & port of perfect felicity. Our enemies are mighty, their force very great, their vantage not vnknowne, their malice experienced, their torments to flesh and bloud intollerable; yet our Captaine hath alwaies conquered, our cause was euer aduaunced, and our predecessors with the losse of their liues confounded their aduersaries. Wherefore should we haue lesse hope of victory, than they had? We gather our flowers of thornes, and of briers, we reape our fruite; If the staulke wound, the flower healeth; if the reaping be troublesome, the fruit will bee the more delightsome. We must not think that the sea is not deep because the shores be shallow, nor deny heauen to be cleare, because it is sometimes ouercast with clowdes, nor the earth to be fertill, because in some places it is vnfruitfull: So wee must not thinke that the harueſt of a good conscience is lost, though it be interrupted with some sorrowfull showers. We are Christians, a chosen generation; we fight against the world and Prince of darkenesse, a strong aduersary; our quarrell is the defence of Christs Gospell, an honourable cause; our Captaine is Christ Iesus, a victorious Champion; our banner is the Crosse, a heauy burden; our armour is patience

The might and malice of our enemies ought not to daunt our courage.

Note.

ence, an vnconquerable shield; our battaile persecution, a sharpe skirmish; our victorie death, a bitter potation; and our triumph martyrdome, a comfortable affliction.

That their estate is very dangerous that neuer suffer affliction.

Sect. VII.

AS it is a blessed thing to suffer persecution or affliction (as is [a] before declared) and a sure token and signe of Gods fauour and loue, according to that, [b] *Whom the Lord loueth, he chasteneth*: So is it a most ruefull scourge of God, & a token of a reprobate soule, to bee suffered to enioy continually all sorts of delights, and to haue no crosse to trauerse our comforts, according to that saying, No greater temptation, thē neuer to be tempted. [c] *I will lay my vineyard waste, it shall not be cut nor digged*, and so shall it waxe wilde, fruitlesse, and full of weedes. The Oxen that are designed to the slaughter, are suffered to runne and range at their will in pleasant pastures; but those that are appointed to liue, are sent to the plough, yoked, and daily tyred: Euen so are the wicked giuen vp to their own hearts desires, and permitted to walke in their

[a] Sect. 3.

[b] Heb. 12. 6

[c] Esay 5. 6.

owne counsails. d *They are not in trouble as other men, neither are they plagued with other men.* Therefore, e *Pride is as a chaine vnto them, and Cruelty covereth them as a garment:* f *Their eyes stand out for fatnesse.* g *They haue more than hart can wish.* But the faithfull are loaden with labour, wearied with watchings, being daily afflicted and persecuted. The theeues liue in delights, and of other mens spoyle; they wallow in wealth & pleasure, till they be brought before the iudge: so doe the wicked, till the time of their account come, but then shall they be throwne into flouds of fire: for there shall come a iudgement that shall make the wicked to wither, and the faithfull to flourish. Better it is to be chastised with Gods children, than to bee spared and pampered with the vassailes of Sathan; better to be cut and pruned with the fruitfull Vines, than to be layd wast with that which is wilde, and in the end, to bee quite cut downe, to make fewell for the fire. Then are sinners most miserable, when they are left in their sinnes, without correction. The Oake is of a stately growth, full of faire leaues, casting a pleasant shadowe, yet the fruit thereof serueth but for swine. The Temples of the Egyptians are very stately & sumptuous buildings, garnished with varietie of marbles, pleasant portratures, and curious workes, and all the roomes adorned and decked with gorgeous furniture, and great maiestie:

d Psal. 81. 12.

e Psa. 73. 5. f 6 g 7

When sinners be most miserable.

ſtie: But if a man goe into their ſecret chappels, and view the God for whoſe honour all this is vſed, he ſhall finde ſome vgly Viper or Crocodile, or ſome other venemous Serpent: So is it with the men of this world; their houſes are coſtly and glorious; their garments and attyres fayre and precious; their bodies perſonable and comely: but enter into their inmoſt roome, and conſider what is harbored therein, and you ſhal find within all this pomp and braverie, a monſtrous vgly creature, a ſinfull ſoule in the ſtate of damnation, drowned in ſecurity, and in all vice and wickednes. The fiſh will merily floate, & turne to and fro, and leape at the baite, and reioyce if hee catch it, then will the fiſher pul his line, and the hooke will faſten in the fiſhes guils, ſo that the poore fiſh is taken, h *So are the children of men ſnared in the euill time, when it falleth vpon them ſodainly:* then for liberty ſhal they reap reſtraint & for their dainty bits, eternall torments. Wherfore God chaſteneth his children in this life: and if they cannot bee wonne with eaſier remedies, when he ſeeth them runne aſtray, he holdeth them back with the hard bit of aduerſity, and hedgeth them in with the thornes of tribulation. The vanities of this world caſt vs into ſuch delighſome frenzie, and lull vs ſo dangerouſly aſleep, that many in a frantike fit of licentiouſneſſe runne headlong into perdition, & while they reioyce, they raue; and ma-

All is not gould that gliſtereth.

h Eccl. 9. 12

ny, in a careleſſe and ſecure kinde of life, ſleepe themſelues to death; like wounded wretches ſleeping in their graues; and therefore God ſcourgeth his children with the rod of tribulation, to temper and ſtay the raging moods of the frantike, and to rouze the dead ſleepers out of their lethargie. See *lib.* 1. *cap.* 5. *Sect.* 2.

That whoſoeuer will be aſhamed of Chriſt, Chriſt will be aſhamed of him.

Sect. VIII.

How Chriſt declared his loue towards vs.

SVch was the exceſſiue loue of Chriſt, thirſting for the ſaluation of mankind, that he hath ſhewed vs his feete nailed, to attend our comming; his ſide open, to giue vs entrance; his armes ſtretched out, ready to embrace vs; his head inclined, to afford vs the kiſſe of peace; his eies ſhut to all our offences; his eares vnſtopped, to hear our petitions; his hands open to inrich vs with gifts; and a multitude of bleeding wounds, euen while he was vvraſtling with the vvrath of God, & ſorrows of hel, to ſhevv hovv intirely he loued, & how dearely he bought vs. But many like the ſtiffe-necked Iews, nothing moued with his this exceſſiue loue, contemne all his inuiting, being not only dull & deafe at his calling, but vvith ſauage & barbarous cruelty with their ſpeares

of

of sin, they wound & [a]crucify againe to themselues the son of God, as much as in thē lieth. Many are ashamed to confes christ & his gospel in the presence of his enemies, before them that haue authority and beare the sway in this world; litle regarding, or rather cōtemning the threatnings of Christ: [b] *whosoeuer shal confes me before men, him will I confesse also before my Father which is in heauen,* [c] *But whosoeuer shall deny me before men, him will I also deny before my Father which is in heanē.* & that of the Apostles [d] *If we deny him, he wil deny vs.* O let vs cōsider this, & be not afraid to confesse Christ boldly; though it be with the danger of our liberty, or life it self. For Christ wil render vengeance to them that hated his Gospell, they shall know whose word & trueth it was, which they haue so dispitefully reproched & denied: [e] *Vpon the wicked shall he raine snares, fire and brimstone, & stormy tempest, this is the portion of their cup.* But you that can find in your hearts to suffer persecution for the testifying of Christ and his trueth; it is a [f] *sure token of the righteous iudgement of God, that you may be cōted worthy of the kingdom of God, for the which ye also suffer.* [g] *For it is a righteous thing with God to recompence tribulation to them that trouble you:* [h] *& to you which are troubled, rest with vs, when the Lord Iesus shall shew himself from heauen with his mighty Angels:* [i] *In flaming fire, rendring vengeance to them that doe not know God, and which obey not vnto*

[a] Heb.6.6
[b] Mat.7.32
[c] 33 Marke 8.38 Luk.9.26 Luk. 12.8
[d] 2 Tim.2.12
[e] Psal.11.6
[f] 2 Thes. 1.5
[g] 6
[h] 7
[i] 8

vnto the Gospell of our Lord Iesus Christ, [k] which shalbe punished with euerlasting perdition, from the presence of the Lord, and from the glory of his power. Heauen is like vnto a [l] city builded and set vpon a broad field, full of all good things.[m] The entrance thereof is narrow, and in a dangerous place to fall, and there is fire at the right hand, and a deepe water at the left. [n] And there is but one path betwixt them, euen betwixt the fire and the water, so that there could but one man goe there. [o] If this city were giuen vnto a man for an inheritance, if hee neuer went through the rill before it, how could he receiue his inheritance? Wherefore seeing the way is [p] narrow and strait, that is, full of troubles and affliction, that leadeth into heauen, that most ioyfull and pleasant City of euerlasting life: let vs not stagger, or looke backe, but go forwards, through thicke and thinne, yea, euen through death it selfe; for it is he that leadeth vs to our iourneys end, it is Death that brings vs to the gate of euerlasting life. Let vs not be afraid then to die: blessed is that death that leadeth to so ioyfull an end.

k 9

l 2 Esdr. 7.6

m 7

n 8

o 9

p Mat. 7.14

That worldly pleasure, wealth, &c. should not withdraw vs from the confession of the truth.

Sect. IX.

Ob-

Obiection.

Alas! am I ſo fooliſh as to forgoe ſo many goodly manors, ſuch faire liuings, ſuch coſtly treaſures, vpon a conceit onely, or an opinion touching Religion! How can I away with the loſſe of theſe pleaſures which I may enioy for a long time, euen at my hearts eaſe? What? Shall I caſt my ſelfe wilfully away? I obtained of late an honourable Office, and enioyed the ſame for a ſhort time: Hitherto I haue got litle or nothing by it; now the profit commeth in, and ſhall I leaue that ſo ſoone which I haue gotten ſo hardly? Oh precious iewell, and rich pearles! haue I enioyed you but for ſuch a ſhort time, & now muſt I leaue you, and know not who ſhal poſſeſſe you! No, no, I cannot doe it, I may not, I meane it not.

Anſwere.

SAtan ſuggeſteth theſe worldly toyes into your mind, to the end you ſhould conſent vnto him (who enuyeth your happy eſtate,

state, and would faine haue you wrapped in the same condemnation with himselfe) and fal
a Reu.12.3 b Reu.13.1 down and worship, not the Lord, but the a dragon, the old serpent, the diuel, that great b beast and his image; & so commit fornication with the
c Reu.17.3 d Reu.9.3 c whore of Babilō, together with the kings of the earth, with the d Locusts and other false prophets, that you should reioyce and be pleasant with her, and be drunken with the wine
e Eccle.1.2 of her fornication. Shal worldly e *vanitie* cause you to forgoe your euerlasting habitation?
f Mat.8.36 f *What shall it profit a man though he should winne the whole world and loose his soule?* Remember
g 1.Ioh.2.17 h Eccl.2.1 that g *this world passeth away, and the lust thereof:* and that h *to take pleasure in pleasant things is vanitie.* In the Ocean sea, of foure ships, not one doth miscary; and in the sea of this world of many foures not one is saued: this world is
i Ioh.14.30 Iohn 16.11 the i kingdome of Satan, what seruant of God can haue any pleasure & delight to liue in Satans kingdome? It is a place of banishment; can any be so vnnaturall and so senceles, as not willingly to forsake banishment? Is it better to hang alwaies in hazard, than once to fall for felicitie? Wee are promised that here we shall
k Mat.10.22 l Ioh.16.20 m 33 be persecuted and k hated of the world; that wee shall l weepe and liue in m sorrow, that we shall be despised, contemned, and scorned, that we shall be vexed in body and soule: But in the next life, we are assured that our reward is great, our ioy without sorrow, & our comfort

comfort without Croſſe: but if wee ſowe in ſinne, what can we looke to reape but miſery? If vanities will be our trafficke, griefe will bee our gaine; if we will haue our life to be delectable, our deceaſe will be damnable: whereas on the contrary ſide, the children of God ſow in teares, and therefore ſhall they reape in ioy; in earth they haue paine, and in heauen payment; their life is miſerable, and their [n] death precious in the ſight of the Lord. They looke on the world, and ſee it like a ſea, where many truſting to the waues, are drowned, ſome are beaten with the billowes againſt the ſtony rocke; others labouring to attain to the ſhore ſome by the helpe of a ſeely planke, ſome by ſome fragment of a broken ſhip, many forced to ſaue themſelues by their onely hands; and many ouercome with the ſurges, haue yeelded vp the ghoſt; and a multitude of dead carkaſſes left to the waters rage: Amongſt others, they ſee thēſelues tired out, not with the ſmalleſt ſtormes, and their holde to be very fickle: and therefore what greater comfort can there befal them, then to be quickly landed in a ſafe port, where beholding vnder them the perils eſcaped, they may the more reioyce at their attained ſecurity? They looke on the poore, and their life is led in ſuch agony, contempt, and needines, that it maketh euery one to loathe it.

Note.

[n] Pſal. 116. 15.

They behold the rich, their felicity is folly, and

and their ioy vanitie. They consider the Potentates of the world, and they are poore in their riches, abiect in their honours, and discontented in their delights; and therefore they hasten to their repose, and swiftly runne ouer the cares of this life. Againe, you must vnderstand, that God bestowed your riches, dignitie, and office (which you imagine to be such a precious thing) yea and your life also, vpon you, as loue-tokens, to giue you a taste of his Loue towards you, and to winne your loue towards him againe. Now doth God try your loue, whether you set more by his tokens, or by himselfe. If for your tokens, that is, your liuings, dignities, and lifes sake, you will forsake the Lord, and follow the world and Sathan; then will God cast you off, and giue you your inheritance with Satan, among the children of vnbeliefe. For what is your loue but a whoorish loue? whereas on the contrary side, if you goe on manfully, and feare not to confesse Christ, (which is not a vaine conceit or opinion touching Religion; but a full and assured perswasion of the truth of Christs Gospel, that he is the Sonne of God, who came to saue sinners) then for these earthly and corruptible drosse, you shall receiue heauenly and vncorruptible treasures. For gold you shal haue glorie, for earthly mannors, heauenly mansions, for siluer that perisheth, solace without end; for rustie riches, royall robes, mirth without mea-

Wherefore God bestoweth temporall blessings vpon vs.

measure, pleasure without paine, and endlesse ioy, which shall neuer be taken from you. See *lib. 1 cap. 4. Sect. 3. 4. & 5.*

Conscience in religion must not be dissembled.

Sect. X.

Obiection.

I will keepe my Conscience, Faith, & Religion close vnto my selfe; I will inwardly and priuately worship God in spirit and truth: And outwardly I will be no open medler, nor transgressor of common order, so shall I be suffered to liue peaceably: At least I will doe so for a while, vntill these stormes of persecution cease and bee ouerpast: Now the way is foule, I cannot trauell: These stormes shall haue an end, Weeping may abide at euening, but ioy commeth in the morning; *& then I will shew my selfe, and be zealous and forward in my profession.* Psal. 30. 5

Answere

Answere.

Conscience in religion not to be dissembled.

O Abhominable deuise! ô palpable blindnesse! You are called in question for your Conscience, to render [a] reason of your faith, and to confesse Christ; and how can you bee a keeper and an obseruer of the common order? Peraduenture you will say, I will deny Christ with my tongue, & confesse him with my heart: But that will not serue the turne. If [b] *Shadrach*, *Mishac*, and *Abednago* had done so, and followed your wicked deuise, *Nabuchadnezzar* had not [c] confessed the power of God. A man must not halt [d] between God and *Baal*; for God abhorreth two men in one, Christ will not part the spoyle with his mortall enemy the diuell, either hee will haue all, or loose all. He will not permit you to serue the diuell with your body, & he stand contented with your heart & soule: but hee will be glorified both in your bodies, and in your soules. Our bodies [e] *are for the Lord*, and we must [f] loue him with al our hart, with all our soule, and with all our minde. GOD created not onely the soule of man, but also the body, and requireth the seruice and obedience of both: He will not onely looke vpon the soule, but will also behold the qualities and the actions of the body. He made all, hee hath bought all, hee hath dearly payd for all; and

a 1 Pet. 3. 15

b Dan. 3. 18

c 28

d 1 Ki. 18. 21

e 1 Co. 9. 13
15. 20

f Mat. 22. 37

g 1 Pet. 1. 19

and therefore good reason it is, that hee b require all. He will haue both heart and hand, minde and tongue, body and soule: Therfore stand to it stoutly, and feare not, the victory is yours already; if you faint not. And for that the stormes are great, & the way foule, let not that moue you. For all the Prophets, Apostles, and Martyrs, had as stormy a weather, and as foule a way as you haue. Yea, Christ himselfe had no better, but much more rough & fouler. I hope you will looke for no better than they had. Wherefore goe after your Master Christ, not sticking at the foul way, and stormy weather. i *He that obserueth the wind, shall not sow,* (saith *Salomon*) *and he that regardeth the clouds, shall not reape.* Surely Satan suggesteth vnto you, that you should stay till the stormes be ouer-past, not for your good, not that you should not be wet to the skinne, but that the time might ouerslip you, to your destruction; for then the night wil approch, that you cannot trauell, or the gates will bee shut vp and locked before you come, that so you might lodge without in a wretched and lothsome lodging; take heed you yeeld not vnto these diuelish motions, beware of Satans subtilties, & giue no eare to his enticements. *Hanibal*, when hee had obtained the victory at Cannas; If he had gone strait to Rome, by all mens iudgments, he had take the city, but forsomuch as he did defer it till the next day, the

b 1 Co. 6. 20
2 Cor. 7. 23
Heb. 9. 14
1 Ioh. 1. 7

i Eccl. 11. 4

Romans hauing recouered their force againe, he was shut out, and deserued to heare this opprobry. *O *Hannibal*, thou knowst how to get the victory, but yet thou hast not learned how to vse the same. If delays be thus dangerous in ciuil affaires, then how much more dangerous are they in matters that concern our saluation? We must not dally with repentance; we must not contemne the callings of God: Wee must not despise the voyce of Wisedome, lest when we [k] *call vpon her she shall not answere; & seeke her earely*, we can *not find her. Esau* shall seeke [l] Repentance, yea, euen with teares, but shall not find Repentance, no not though his heart breake; *Iudas* shall [m] repent his treachery, but shall not find the comfortable face of Repentance, no not though he [n] hang himselfe: And therefore it is good to procrastinate and prolong the time, least we [o] grieue the holy spirit of Iesus, but let vs boldly confesse his name: *To day if ye will heare his voice, harden not your heart.*

* *Vincere scis Hannibal, vti victoria nescis. In matters of faith there must be no delaies.*

k Prou. 1. 28
l Heb. 12. 17
m Mat. 27. 3
n Mat. 27. 5 Acts 1. 18

o Eph 4. 30 Psal. 95. 78

Against the offence taken from the yeelding of time seruers, though they be better learned and wiser than we be.

Sect. XI.

Ob-

Obiection.

You see many good and learned men, far better learned than I am; they recant and yeeld vnto the time, & they know well enough what they doe; if it were such a dangerous thing to turne, I perswade my selfe, they would neuer doe it: What neede I be more scrupulous than they? Especially seeing I am not comparable to them, either for knowledge, or experience.

Answere.

NOw indeed, while the winde of persecution is stirring, the Winower commeth with his fan in his hand, to see who is blowne away like light chaffe, & who resisteth the blast, like massie and good wheate. That which lieth hid in the greene blade of corn, is displayed in the ripe eare: that which is concealed in the flower, is vttered in the fruit. Many beleeuers are deemed equall, whom Persecution prooueth of vnequall faith, tryall sheweth what was hid in the blade, and what concealed in the flower. a *By their fruit you shall know them*, saith our Sauiour. Many flowers promise

The constancie of the faithfull is tried by persecution.

a Mat. 7.20. Mat. 12 33.

promise abundance of fruit, but when they are put to their proofe by stormes of wind, very few persеuere to their full growth; so many seeme faithfull in the calme of the Church, but when the blasts of triall do bluster against them, few are found to bring foorth fruit. The skill of the Pilot is not knowne vntill the tempest ariseth, neither the Captaines corage till the war beginneth, nor the true professers of the Gospell til the persecutor rageth. Persecution is the shouell which purgeth the Lords floore, fanning the confused heape of Beleeuers and Infidels, and seuering the corne of the faithfull Professors, from the chaffe of faithlesse Deniers. This is the water, at which our heauenly [b] Gideon trieth, who are fit souldiors to discomfit the hoast of Midian, and he seuereth those which shall bow downe their knees, for greedinesse and thirst of worldly vanities, from such as reach with their hand, so much onely as their necessitie requireth: of whom the Lord said, [c] *By these three hundred men that lapped, will I saue you.* Those learned men (whom you speake of) are these greedy guts, & those [d] *timorous souldiors*, whose hearts fainted, they are blinded by the malice of Satan, destitute of the spirit of God, and true knowledge. The knowledge they boast of, is ignorance, the learning they pretend themselues to haue, is madnesse, and the Religion whereof they seemed to make so much profession,

[b] Iudg. 7. 5.

[c] 7

[d] Iudg. 7. 3

Knowledge without faith and constancie in practise how vaine.

sion, was but hypocrisie, and therefore their wisedome is like c *Vriahs* letters which hee caried against himself, for it leaues them without excuse, and witnesseth against their owne soules, because they knew their f Masters will, and did it not. Follow you not their steps, and tread not in their paths, least you bee ouertaken and *beaten with many stripes.* You are one of them (though vnlearned, if you wil be constant) of whom Christ rejoyced, thanking his Father, saying. g *Father, Lord of heauen and earth, I thanke thee that thou hast hid these things from the wise, and men of vnderstanding, and hast reuealed them to Babes: euen so father, because it pleased thee.* Looke not what this man, or that man doth, but look still, & behold the mark you shoot at, or else you lose your game. He which runneth at the gleue, lookes not on the standers by, he goeth not this way, or that way, but keepeth his straight course, beholds the gleue, & looketh on thē that run after him, that they ouertake him not, & hasteneth to ouertake them which bee before him. So must we doe, we must leaue looking on them that wil not run with vs the race to heauenly blisse by the path of persecution: but we must march on forwards, and hasten after our fellow-souldiors still looking on the gleue, that is, h *Iesus Christ, the Author and finisher of our faith, who for the ioy that was set before him, endured the Crosse, and despised the shame, and is set at*

c 2 Sa. 11. 14.

f Luk. 12. 47.

g Mat. 11. 25

Note.

h Heb. 12. 2.

the right hand of the throne of God. Care not for the fury of the persecutors, dispise the rage of the persecuting priests, the Ministers of the Diuell; and call to minde, that it is the part of Christians to bee persecuted: but to persecute the Christians, it is the very office of Pilate and Caiphas.

That though the world condemne vs for fooles and too nice, yet we must not take the start of profession.

Sect. XII.

Obiection.

The ignorant do condemne vs, they think it folly to stand so much vpon points and termes, and to make so great account of gall: many muse at our madnes, that most willingly feede on Samsons hony-combe, when it is taken out of the Lions mouth: they wonder at our niceneſſe, and precize ſcrupuloſitie, that wee refuſe to doe like other men, whom they ſay to be as good as we.

Anſwere

Anſwere.

VVEe muſt not regard the Sardoicall laughters, or rauing ſcoffes of the wicked; a ſenſuall man [a] vnderſtandeth not the things that be of God. One that knoweth not the vertue of hearbs, when he walketh in the fields or vallies, without any regard, treadeth vnder-foote whatſoeuer groweth in his way, making no more account of one hearbe, than of another. But if hee come into a Phiſitians houſe, where he ſeeth many, not onely wholeſome hearbes, but to his thinking ſtrong and vnſauourie weeds, he neuertheleſſe conceiueth that there is ſome ſecret vertue in them, to cure diſeaſes, and if he ſee the experience of their operation, much more accounteth he of them; ſo that whereas before hee trampled with contempt vpon them, now hee would be as carefull to gather them: So one that knoweth not the vertue, ioy, and honor of the Croſſe, of chains and priſons for the teſtimony of a good conſcience, deſpiſeth and abhorreth them as contemptible & diſhonourable things, and laugheth at ſuch as embrace them: But if hee come once to the Schoole of our heauenly Phiſition, and taſt how ſweet the Lord is, and there ſee and view the ſtrange operation of theſe things (which now ſo much he contemneth)

[a] Rom. 8.5

Pſal. 34.8

not onely in Christ himselfe, but in *Iohn* Baptist, in *Paul*, and others; then can he not chuse but haue them in great estimation, and be redie, if occasion serue, to try the force of them in his own self, if need require, howsoeuer the ignorant iudge of them as vnprofitable & vnsauourie weedes, and badges of disgrace. Wee know, or may know, that the flower of *Iesse* gaue forth his most pleasant sent, and came to his full growth in this world vpon the crosse. We know, that the fruit of life was not gathered without thornes; and we know, that gall was giuen in extremity to the most experienced and perfect taster, and that the honnycombe was not eaten till after his resurrection, when it was in a maner, fetched out of the Lions mouth, whom hee had by his death victoriously foiled. If two keies were offered v the one of gold, set with diamonds, rubies, pearle, curiously wrought, and hanged by chain of great price; the other of the old rusty yron, vnhandsome, and shapelesse to behold, tied in a rotten cord; & yet this is the true key to infinite treasure, and the other to a sinke of despaire; which of these two keies were in reason to be desired? This rusty key is affliction and persecution, the goulden key is worldly prosperity: by the key of c trouble and affliction we enter into heauen: and this other key, is the d key of the bottomlesse pit: for many haue gold and siluer in abundance, and yet are repro-

c Acts 14.22

d Reuel. 9.1

reprobates, and wicked cast-awayes. Christ alotted to his children, the crosse, to the repentant theefe, Paradise; to the sinner, hell: we are the children of God; let vs embrace the crosse, let vs acknowledge our profession, and not bee ashamed of our inheritance, which Christ hath alotted vnto vs, We must say with Paul, e *The world is crucified vnto me, and I vnto the world.* See Sect. 1.

e Galat.6.14

An-

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That the imprisonment for the testimony of a good conscience, is not Thraldome or bondage, but rather liberty and freedome.

Sect. XIII.

Obiection.

Oh, but the prison is fulsome and loathsome, liberty is sweet and pleasant: Who can abide to be pestred with such close ayre? Who can endure to sit in the stockes both day and night in a darke dungeon, all alone, without ease or rest? eating the bread of affliction, & drinking the cuppe of care and sorrow? To sit still moping all day long, without either light or fire? An-

Answere.

THe birds being vſed and naturally delighted with the full ſcope of the ayre, though they be neuer ſo well fed in the cage, yet they are alwaies poring at euery creuice, or crannie, to ſee whether they can get forth and eſcape; for they vnderſtand not, that in the cage they are ſafer from the kite, hauke, and fowler, than abroad: neither marke they the benefit of their aſſured repaire from hard weather and worſe food: So many, bearing the liuery of Chriſts name, doe affect dangerous liberty, making no account of the benefit of a priſon in a good cauſe; they conſider not how many perils of their ſoules are cut off by impriſonment; nor perceiue how highly their ſpirituall welfare is aduanced. Let vs not bee like ſenceleſſe birds, but let vs rather imitate them in another property, which is, that in the cage, they not only ſing their natural note, both ſweetlier and oftner than abroad, but learne alſo diuers other far more pleaſant and delightſome: So muſt we both keepe and oftner practiſe our accuſtomed exerciſes of religion, and beſides learne other more, both for our own comfort, and the example of others. When may we better giue our ſelues to praier and meditation, than when we are ſequeſtred from the diſtractions of vain company; when the

the [a]onions, garlike, and flesh-pots of Ægypt, are fartheſt out of our ſent and ſight; when our eyes bee not troubled with impious and wicked ſights: when our eares are not annoyed with the bloody out-cries & horrible blaſphemies of prophane men; when we are quit from many ſcandals, and ſeuered from occaſions of diuers temptations? If the priſon reſtraine vs of temporall comforts, we ſhall obtaine eternall: if our body be chaſtiſed, our ſoule is cheriſhed; the pining of the one (in this caſe) is the pampering of the other. If we compare the world with this priſon, we ſhall find rather, that we are deliuered out, then committed into priſon. The darkeneſſe of the world blindeth and inueigleth the very hearts of men; this doth blind but our eyes onely. The chaines and ſhackles of the world doe fetter and intangle our ſoules; theſe, our bodies onely, they ſet our ſoules at libertie: Worldly ſtockes and ſnares doe captiuate the conſcience, theſe our bodies onely. The ordour and ſtench that the world breatheth, is ribaldry, carnality, blaſphemy, and all kinde of brutiſh behauiour, which infecteth and poyſoneth the minde, this our body onely. The world hath infinit multitudes of priſoners and guilty perſons, which ſhall be [b]iudged before the tribunall ſeat of Chriſt Ieſus, and receiue the ſentence of a condemnation; but we are tranſlated from the priſon into a place of preſeruation,

[a] Exo.16.3. Num.11.14.

The world a more dangerous and loathſome bondage vnto the children of God than the priſon.

[b] 2 Cor.5.10 Rom. 14.10.

seruation, vvhich if it be cumbred vvith darkneſſe, vve haue Chriſt the true light to enlighten vs: and if here vve be affrighted vvith expectation of Iudges, our ſelues hereafter ſhall
c 1 Cor. 6. 2. iudge the Nations. Let them complain of the difficulties of the priſon, that haue faſtened their affections vpon vvorldly vanities: Let them complaine of darkeneſſe, vvhoſe light is the vvorld, & let them complaine of bondage, vvhoſe death it is to be reſtrained from worldly pleaſure. But the
d Gal. 6. 14. d vvorld is crucified vnto vs, and vve vnto the vvorld; Our darknes is clearer than the light of the vvorld, and brighter than the ſunne it ſelfe; and vvee are at liberty in the ſpirit, to ſerue our redeemer in trueth and righteouſneſſe. Kings courts muſt yeeld to the glory of a priſon: For as the Princes preſence honoureth the baſeſt cottage, & maketh it more eſteemed and reſorted vnto, than the moſt ſtately buildings: So the preſence of Gods priſoners in the moſt infamous dungeon, maketh it a ſtately Court, a reſort of Angels, & a Paradiſe vvhere God himſelfe delighteth to vvalke (vvho taketh pleaſure in the patience and conſtancy of his afflicted ſeruants:) and they, by thoſe fetters & chaines, are more richly adorned, than they could be vvith any princely or imperiall robes. It vvas a ſinguler fauour to be an Apoſtle, an Euangeliſt; it vvas a great prerogatiue to be vvrapt into the third heauen, to heare ſuch things as are vnlavvfull

Note.

for

for man to speak, and it was a rare priuiledge to speake with strange tongues, and to heale all manner of diseases: yet not like vnto these, *He was whipped with many stripes*, cast into prison & stoned for the testimony of Christ: Insomuch, that the Apostle, for the former prerogatiues, had the [e] Angell of Sathan sent to buffet him, least he should waxe proud with the multitude of reuelations: But for those excellent priuiledges hee breaketh out in exceeding joy, saying, [f] *God forbid that I should reioyce but in the Crosse of Iesus Christ, whereby the world is crucified vnto me, and I vnto the world*: as did the other Apostles, who [g] rejoyced that they were accounted worthy to suffer rebuke for Christs name. Great Princes and Noblemen, when from inferior dignities they are enhaunced to more honourable titles, they alwaies in their letters, omitting the other, set downe their principall stile, proper to their new atchieued preferment. Euen so did the Apostle *Paul*, for hee writing to *Philemon*, omitteth his vsuall stile of [h] *Paul the Apostle* (*or seruant*) *of Iesus Christ*, and beginneth his Epistle with [i] *Paul a prisoner of Iesus Christ*, as being a more glorious title, & a more excellent stile. Wherefore let vs not bee dismayd, but comforted in our present estate. If wee bee dispised by the bad, wee are honoured by the good; If men disgrace vs, the Lord will praise vs. Now let the worldly gallants flatter themselues with

e 2 Cor. 12. 7

f Gal 6. 14.

g Act. 5. 41

h Rom. 1. 1. 1 Cor 1. 1 2 Cor. 1. 1. &c.

i Philem. 7. 1

with the vaine conceit of liberty, let them triumph in their chaines of gold, in their iewels of pearle and precious ſtones, in their ſtately robes and coſtly attires. Let them boaſt of their freedome, when euery thread and ornament about them, is a manifeſt ſigne of their captiuity, when their tongues are thral to potentates eares, their actions and behauiour framed to the liking of great perſonages eyes, and their ſence, bodies, and minds, ſeruile to their owne ſenſualitie. As for vs, a thouſand times happy are we, whoſe priſons are proofs, whoſe chaines are pledges of immortality. Let vs remember the gole, and we ſhall comfortably runne ouer the race. Let vs not regard ſo much, where we are, as, where we ſhall be; nor thinke ſo much of the comforts we want, as of the comforts we ſhall haue. Let vs not grieue at the company from which wee are barred, but reioyce in that whereunto wee are prepared.

That increaſe of torments ſhould not feare vs, but rather comfort vs the more.

Sect. XIIII.

Ob-

Obiection.

Oh my affliction daily increaſeth, I was roughly dealt withall heeretofore, and hardly intreated: but now my ſorrows increaſe, my aduerſaries rage the more, my Keepers doe mee all the ſpite and iniury they can: food is kept from me, ſaue only what I am permitted to haue, to keepe breath in me, for my greater torment: I am kept in a cloſe dungeon, loaden with more iron then I can beare.

Anſwere.

IF *a thou bee faint in the day of Aduerſity, thy ſtrength is ſmall*, ſaith *Salomon*. As long as the Lion hath his prey in his pawes, hee can dally & play with it; but if he ſee any offer of eſcaping from him, then forthwith hee fixeth his clawes in the fleſh: So the diuell little careth to bite or barke at thoſe, that be his houſhold ſeruants, vntill ſuch time as they begin to waxe ſtrangers vnto him; and the more he ſeeth them to rebell againſt him, the more endeuoureth he to ouerthrow them; for ſuch he

a Pro.44.10

he little careth to moleſt, of whom he findeth himſelfe in quiet poſſeſſion. [b] *Pharaoh* neuer perſecuted the Iſraelites ſo fiercely, as when they were going out of Ægypt: [c] *Laban* neuer purſued *Iacob*, till he departed from him. *Holofernes* ſaid vnto *Iudith*, [d] *I neuer hurt any that would ſerue Nabuchodonozor, the King of all the earth.* The Pirates, while they know the ſhip to be empty, they let it quietly paſſe, but when tis furniſhed with rich merchãdize, then they aſſault it with all violence: ſo, while men run by an irreligious and vngodly path, the high-way to deſtruction, the diuell letteth not their courſe; but when they are inriched with grace, and lead an holy and harmeles life, he ſtraight giueth the onſet with tribulation. The theeſe commeth not to ſties and kennels to ſeek his prey, for he knoweth there is nothing to bee found but mire and filth: But his haunt is to the rich cheſts and coffers of iewels and plate. They that haue nothing in them but ſin and wickedneſſe, lie open alwaies vnto Satan, and he knoweth they haue nothing in them worth the robbing: But thoſe that cleanſe their ſoules from ſinne, and fill their coffers with the iewels of godlineſſe and vertue, are a prey that he longeth to get. He well knoweth, that ſuch as are out of Gods fauour, may be wonne without ſtrokes, & that he is able with euery puſh to lay them groueling in what ſinne himſelfe luſteth: But when hee findeth one, endowed with

b Exod. 14.9

c Gen. 31.23

d Iud. 11.1

Note.

with grace, and armed vvith godlines against his encounters, vpon him he commeth with sad blovves, and by all sleights and violence endeuoureth to ouercome him. A paper vvall hee breaketh with one knocke, but vvhen he findeth a strong rampier or bulwark, there he planteth his battery, and vseth all possible engines to ouerthrow it: But alas his force is but feeble, his engines too vveake, and his policie very shallow, to batter downe the Adamant rocke of Faith, and therefore hee doth but spurne against a thorne. Onely let vs bee faithfull and of a good courage, for our Captaine is faithfull, (he [e] will not suffer vs to be tempted aboue that vve be able to beare) and couragious, he hath conquered death, hell, and Sathan for vs already; If vvee vvill not faint nor turne backe, he will also conquer them in vs. Let not the violence or multitude of torments affright vs, we haue but one life, and we can loose but one. [f] *Goliah* was as much hurt by *Dauids* little stone, as [g] *Sampson* by the weight of a whole house: [h] *Eli* had as much harme by falling backward, as [i] *Iesabell* by being throwne out at a high window: and they that stoned [k] *Stephen* to death, tooke no more from him, then ordinary sickneſſe did from [l] *Lazarus*, and doth dayly from vs all. One death is no more death then another, and as well the easiest as the hardest taketh our life from vs. And indeed our torments (how great

[e] 1 Corin. 10 13
[f] 1 Sa. 17. 49
[g] Iud. 16. 30
[h] 1 Sa. 4. 18
[i] 2 Kin. 9. 33
[k] Act. 7. 59 60
[l] Iohn 11. 14

and grieuous soeuer) cannot be so great, nor so grieuous, as those which the Saints of God in former ages suffered. Of the Fathers of the olde testament the Apostle saith, that some [m] were racked; [n] and others tried by mockings and scornings, by bonds and imprisonment: [o] They were stoned, hewn asunder, tempted, slaine with the sword, they wandred vp and downe in sheepe skins and goats skins, being destitute, afflicted, and tormented. [p] Whom the world was not worthy of: they wandred in wildernesses and mountaines, & dens, and caues of the earth. And in the time of the Primitiue church, the godly were thrust out of their houses, spoyled of their patrimony, loaded with irons; & locked in prison, deuoured by wild beasts, slain with the sword, & burned with fire. There can hardly be inuented any cruelty, or new torments, which these holy Martyrs haue not endured. They were beheaded, burned, hanged, pressed to death, rosted on spits, broyled vpon gridirons, boiled in hote oyle and scalding lead, thrown down from high mountains vpon sharp stakes, torne with wilde horses, rent asunder with the violence of bowed trees, throwne to the beastes, condemned to toyle in the mettall-mynes, thrust through with speares, brayned, racked, prickt with pen-kniues, their eies boared out, their tongues cut, their armes, hands, their legges and feete, and all their members disfigured with variety of punishment, their bowels

m Hebr. 11. 35
n 36
o 37
p 38

The afflictions and persecution of the christians in the Primitiue Church.

els diſmembred, and themſelues famiſhed to death. Yet they feared no death, they were diſmaide at no cruelty; the tormented ſtood ſtronger then the tormentors, and their beaten and torne members ouercame the beating & tearing hookes: and what is it that we ſuffer, if it be compared with their ſufferings? Euen nothing, or very little. And why ſhould wee feare man, that are feared of the Angels, for we ſhall iudge the very Angels, that are feared of the diuels; for ouer the diuels we haue receiued authoritie, yea, that are feared of the whole world, for we ſhall iudge the world; Let vs therefore with our whole might, arme vs vnto this combate: The perſecutors when they wound vs moſt, are deepliest wounded, & when they thinke moſt of al to be cõquerors, then are they moſt conquered: for wee ſhall walke vpon the Baſiliske and Adder, & ſtampe vnder foote the Lion and the Dragon.

See lib. 2. cap. 3. Sect. 3.

The patience and conſtancie of the Chriſtians.

That God loueth vs neuertheleſſe though he ſuffer vs to taſte of his cup; but rather that he doth the more loue vs.

Sect. XV.

Obiection.

The Lord permitteth others to liue at ease in prosperitie, they haue the world at will, they want not the comforts of this life, and yet it is certaine that God loueth them as his owne children (being so indeed) & that with no lesse affection, thē he doth thē whom he scourgeth with aduersity: alas, I would if it had pleased the Lord, so that he wold spare me for this time, speciallie considering how vnfit euery way I am for the trial.

Answere.

VVE are euer prone to prie into the state and condition of other men, (such is the peruersenes of our nature; and the weakenesse of our faith) that we wholly forget or neglect our owne. We iudge euery mans case euer better than ours, and suppose that all others haue the world at will, (as they say) saue our selues. Whereas indeed, there is no child of God, that is alwaies without his crosse (either inward or outward) for how else could that saying of Christ bee veri-

verified, [a] *In the world you ſhall haue ſorrow*: howbeit the temptations of one is greater and heauier than of another; As it can of no reaſonable man be conſtrued but in good part, to binde and keepe in awe, yea to whip and beat the mad man, when hee falleth into his rage, likewiſe to pinch, nip, and ring, yea with hot irons to burne the ſicke of the lethargie, when he entereth into his deepe ſleepe: So it cannot bee thought, but that God doth the part of a merciſull father, when with the ſcourges and hot yrons of afflictions, hee either correcteth our former, or preuenteth our future infirmities. Not euery one that ſpareth, is our friend, nor euery one that ſtriketh, is our foe. [b] *The wounds of a louer are faithfull.* He that bindeth the franticke, or wakeneth the ſicke of the lethargie, though to both troubleſome, yet to both is he very friendly. As a mother deſirous to affectionate her childe to her ſelfe aboue all other, maketh al of her houſhold to vſe it curriſhly in ſhew, that finding no good intreaty of any but of her, it may the willinger repaire vnto her: So God ſuffereth vs, or the world, the fleſh, and the Diuell, to be moleſted, that we may only acknowledge him, & come vnto him, as our cheefe refuge and ſuccour. The diuel kiſſeth where he meneth to hurt, he tempereth poyſon in a golden bole, & in a ſumptuous ſhippe waſteth his paſſengers vpon the rockes of deſtruction. But God taketh a contrarie

[a] Ioh. 16. 20

[b] Pro. 27. 6.

Wherefore God ſuffereth vs to be afflicted.

trarie course; for as the husband-man doth lop the vine, least all the force should vnprofitably be spent in leaues, and the roote bee thereby weakned, & the fruit be, neither so much, nor so pleasant, as otherwise it would: so God, like a carefull keeper of our soules, least our whole mind should be employed in vaine superfluous pleasures, he cutteth them from vs, that our wits, which should in them without profit be defused, being kept within compasse by troubles, may be fitter to worke and bring fuorth fruits of faith, to the working of our eternall saluation. Where God purposeth to heale, he spareth not to launce, he ministreth bitter sirrops to purge corrupt humours; and sends embassies of death and reuenge, where he meaneth to bestow eternall life and perfect felicity.

Note.

c Gen. 42. 9

c *Ioseph* accused his brothers as spies when he meant them least harme, and retained little

d Gen. 44. 15

d *Beniamin* as guilty of theft, whom he knew ful wel to be a guiltlesse innocent: He that had

e Gen. 39. 20
f Hest. 5. 14.
g Dan. 6. 16

seene e *Ioseph* in prison, f *Mordecai* with his gibbet before his eies, & g *Daniel* in the Lions den, would haue lamented their case, and feared their further misfortune: But, had hee knowne that *Iosephs* prison should end in a

h Ge. 41. 40.
i Hest. 6. 10
k Dan. 6. 26.

h Princedome, *Mordecai* his perill in i royall preferment; and *Daniels* danger in k great credite, he would rather haue thought them much beholding to God for their ensuing felicitie, then greatly to be pitied for their present distresse.

ſtreſſe. The Lord oftentimes beſetteth his ſweete fruit with rugged leaues, with ſharpe and pricking thornes, that the hardnes to attaine them may make them the more prized, and the remembraunce of former aduerſity may make the comforts following, more delightſome. The benefit of a calme weather is moſt deſired, and beſt welcome after a boyſterous tempeſt; health is neuer ſo much eſteemd as after a great ſickneſs; and all pleaſure is moſt pleaſant to thoſe that hath bin leſt acquainted with it, and moſt troubled with the contrary. [l] *Vnto the hungry ſoule every bitter thing is ſweet,* ſaith *Salomon.* Grieue not at your perſecution then, and ſay not, I am vnfit for the triall, for if the Potter tempereth his fornace agreeable to his veſſel that he mindeth to frame; if the Gold-ſmith vſeth great care, not to haue his fire too great, or too little, for the quantity of his mettall: if the Carier haue a regard, not to load his beaſt with more then it is able to beare: How much more wary is God, in not ſuffering vs to be tempted aboue our ſtrength? But if our temptations increaſe, he is faithfull and [m] *will not ſuffer vs to be tempted aboue that we be able, but will euen giue the iſſue with the temptation, that we may be able to beare it.*

l Prou. 27.7

m 1 Cor 10 13

That burning aliue is not so extreame a torment as commonly it is thought to bee.

Sect. XVI.

Obiection.

The bitternesse of the punishments that I am enioyned to suffer, doth so terrifie me, that I know not scarce what to do, I shall be burned quicke. Oh, how shall I be tormented in that dolorous kind of death! Thinke you that I may patiently beare the rage of the fire? I am perswaded that my paines shall be so greeuous that I cannot either keepe my minde quiet and patient, or remember and thinke on Christ, so that in that anguish and agony, I shall quite forget my Sauiour: And what shall become of me then? How can I resist the temptations of Sathan? Who then (no doubt) will be very busie about me.

Answere

Anſwere.

Cicero, an heathen Philoſopher ſaith, that in India, when any man vvas dead, and his carkaſſe ready to bee burned, his wiues, (for there they had many wiues) contended among themſelues, vvho ſhould bee burned vvith him. And ſhee whom hee loued beſt, hauing vanquiſhed the reſt, was caſt quicke into the fire vvith the body of her dead huſband, and burnt; the other being full of ſorrow, for that they were ouercome, departed with great mone and lamentation, wiſhing rather to haue bin burnt, then to liue. And ſhall we be afraid of burning, ſeeing we are certain of that vvhich they hoped for? Die once you muſt, vvhether you vvill or no, (how ſoone, God knoweth) ſeeing then you muſt die, will you not die willingly for Gods ſake, eſpecially conſidering that they are thriſe happy, whom God vouchſafeth ſuch an honourable death? Shall not we for Gods ſake ſuffer that which diuers Pagans ſuffered for their cuntries ſake? *Curtius* feared not to die for the city of *Rome*, *Mencatheus* for Thebes, nor *Codrus* for Athens. Theſe heatheniſh examples might make Chriſtians aſhamed, if they be ſo cowardly as to feare death. Burning is not ſuch a grieuous puniſhment as you imagine, for God is faithfull, he will lay vpon vs no more then we can beare.

That burning alive is not intolerable to the faithful.
1 Co. 10. 13

beare. [b] *Feare not* (saith the Lord by Esay the Prophet) *for I have redeemed thee, I have called thee by thy name, thou art mine:* [c] *when thou passest through the waters, I will be with thee: and through the floods, that they doe not overflow thee. When thou walkest through the very fire thou shalt not bee burnt, neither shall the flame kindle vpon thee* (for thy destruction;) [d] *I am the Lord thy God.* And for the better confirmation heereof, many examples both ancient and late might be alledged, only I will content my self with one or two, which happened in these latter yeres, in the time of King *Henry* the eight, & Queen *Mary*; M[r] *James Bainam*, holy martyr, hauing sentence to be burned, for the constant confession of Christ Iesus & his Gospel, as he was at the stake (in the yeer of our Lord 1532) in the midst of the flaming fire, his arms and legs beeing halfe consumed, spake these words: O ye Papists, behold, ye look for miracles, and heere now yee may see a myracle, for in this fire I feele no more paine, then if I were in a bed of downe; but it is to me a bed of roses. In like manner, in the time of Queen Mary. M[r] *Thomas Hawkes*, a faithfull seruant of Christ, and holy Martyr also, hauing iudgement to be burned for the same cause; At what time he should be burnt, some of his familiar friends, beeing terrified and feared with the sharpnesse of the punishment that he was going to, priuily desired, that in the middest of the

b Esay. 43. 1

c 2

d 3

Acts and Monuments part. 2. page. 939. of the last edition col. 2.

Acts and Monuments pag. 1446. col. 2.

the flame, hee would shew them some token (if hee could) whereby they might bee more certain whether the pain of such burning were so great, that a man might not therein keepe his mind quiet and patient: which thing hee promised them to doe, and so secretly it was agreed, that if the rage of the paine were tolerable, & might be suffered, then he should lift vp his hands aboue his head towards heauen, before he gaue vp the ghost. Now then; when he was at the stake, and the fire set vnto him; In which when he continued long, and when his speech was taken away by violence of the flame, his skinne also drawne together, and his fingers consumed with the fire, so that now all men thought certainly he had been gone; suddainly, and contrary to all expectation, the blessed seruant of God, being mindfull of his promise before made, reached vp his hands burning on a light fire (which was maruelous to behold) ouer his head to the liuing God, and with great reioycing (as seemed) strooke or clapped them three times together. At the sight whereof there followed such applause & outcry of the people, and especially of them which vnderstood the matter, as the like hath not commonly been heard. And so the blessed Martyr of Christ straightway sinking into the fire, gaue vp the spirit, in the yeere 1555. June 10. By these examples, among a thousand which might bee alleadged, you see that burning

A token giuen in the fire, that burning is not so intolerable a pain as men commonly thinke.

ning is not such extreame paine, as you tooke it, and so must we thinke of all other worldly torments whatsoeuer.

That the patience of the Saints is not Stoicall Indolencie.

Sect. XVII.

Obiection.

Me thinkes of your allowance of the former of these two examples, you alleaged that you allow of stoicall indolencie: for you seeme vnto me to require such cheerefulnes of vs, as should take away all sence and feeling of griefe and bitternesse: I doe not thinke indeede, that any of the Stoiks themselues (no not the seuereſt Censurer among them) were so deuoide of affections, as they would haue other men to be.

Answere.

VVHat the Stoikes held, or how they were affected, it skilleth not vs to know. I alleadged the example of

M.

M. Iames Bainham to this end, to set forth the loue, mercy, and faithfulnesse of God towards his children, for one while he deliuereth them out of trouble, an other while he letteth them taste of Christs cup, yet hee standeth at their elbow (as it were) to comfort them, and to [a] rebuke Satan; who now especially, tooth and naile, seeketh by all meanes possible, to deuoure the poore innocent members of Christ who through many afflictions, do labour verie earnestly, to enter into the kingdome of heauen. But whether wee doe suffer or not, the Lord is euer [b] faithfull towards them that loue him, and turneth all things to the [c] best, vnto them. I vtterly dislike and condemne that blockish conceit, that would haue men to be without all affection; howbeit of late it hath beene newly furnished, by certaine vpstart Stoikes. For pleasure and Griefe doe rule our actions, & there is no man, but either affecteth or eschueth things for the one or the other. In the sea, if the windes blow not, the shippes are constrained to lie still, being not able to stirre from the place where they are: So our nature if all actions cease, cannot, nor shall not bee able to run, either to the right hand, or to the left, no more then if we were in a palsie, which takes away the vse of the whole body. Wherefore [d] Plato called them the sinewes & strings of the minde: giuing vs to vnderstand, that as the body is moued and guided by the sense, so

[a] Iud. vers 9

[b] 1 Co. 10. 13
[c] Rom. 8. 28.

Affection doth rule all our actions.

[d] *Plato in Philebo.*

so is the minde mooued and ruled by affection: and c Plutarch saith, they are the handles of Philosophy, for men would neuer loue it, if they had not some sparkes (as it were) of some shame, desire, reputation, ambition, pleasure, or sorrow; which stirre them vp thereunto. I know they obiect, that these affections are the causes why We fall into diuerse vices; If there were no loue, there would be no louers. But these men doe as they did, who maintained that we neuer ought to ride post, for that some haue catched fals thereby; or that wee must not sing, because somtimes we fal into discord. Must we cut off the legge, because it halteth? so, must we take away all affections of nature, because they allure vs vnto vice? Nay rather, if we feele our affections ouer-strong and forcible, we must keep them vnder, that they trouble vs not, tempering them with reason, and not clearely extinguishing the same. But to come neerer to the matter, and our purpose. To beare the crosse patiently, is not to be altogether senceless, & vtterly bereft of all kind of feeling; seeing our Sauiour himselfe, not in words onely, but with his own example also, vtterly condemned these Stoicall indolencies. For he f groaned and g wept, both at his owne, and other mens calamities, and taught his Disciples to doe the like. h *Verely, verely, I say vnto you, that you shall weepe & lament.* And lest any man should blame them for weeping, he

c *Plut. in Tra. de vi. mort.*

Obiection.

Answere.

What it is painefully to beare the crosse.

f Ioh. 11. 33.
g 35
h Ioh. 16. 20.

he pronounceth them happy; i *Blessed are they that mourne*, and k *weepe*. And no maruell, for if teares be misliked, what shall we thinke of the Lord himselfe, who oftentimes wept? If al feare proceedeth of vnbeleefe, what shall we iudge of that horror wherewith Christ himselfe was stricken? If wee dislike all sorrow and sadnesse, how can we like of that, where the Lord confesseth that his l *soule is heauy to the death*? This I speake to the intent I might reuoke godly minds from desperation, least they cease to seeke after patience, because they cannot vtterly shake off the naturall motions of heauinesse and sorrow; which must needes happen to them, which of patience doe make a kinde of senselessenes, and of a valiant and constant man, a senselesse blocke, or stone, without passions. The Scripture doth praise the Saints for their patience, while they are so afflicted with the sharpenes of persecution, as that thereby their courage is not vtterly quailed, nor themselues faint & comfortles, but filled with spirituall ioy. We must labor to tame & bring vnder, al the ill motions of our minds to the ordinance of the Lords holy will, and not vtterly to quench and shake them off.

i Matth 4.
k Luk. 6. 21
l Mat. 26. 38

That

That we must not be dismaied though friends forsake vs: And how wee must not yeeld to their vngodly suggestions.

Sect. XVIII.

Obiection.

My familiar acquaintance haue quite forgotten me, and they who heretofore delighted in my company, haue now conueighed themselues from me. My friends are very earnest with me, both day and night, to relent, and to reuoke my former confession: I am very loath to displease them in any thing, rather I wil indanger my selfe then anger them. And surely if I should persist and hold out, (no doubt) I should bring my fathers hoary head with sorrow to the graue, and that before his time, hee would take the matter so grieuously.

Answere.

Note. IT is the property of the diuell and his instruments, to feede like storckes, vpon the venemous & euill affections of men. They only

only take pleasure to see vs in sinne; but if we amend and betake our selues to some better course, then they reioyce at our calamities.

As Rauens and Vultures, straight smell out dead carion, when it is corrupted, and draw vnto it, by the vnsauory stench, wherein their delight is, but the sound bodies, they neyther sent nor seeke out: So the wicked are ready to flock about vs, so long as we are in the stench of sinne, and corrupted with vice, because they themselues delight therein. But if we be sound and whole, and haue cast from vs that carrion wherof they are so eager, they neither smell vs, nor seek vnto vs, but rather auoid and hate vs. The sauor of godlinesse striketh them dead; & though in the winter, when the vine is bare they could lie vnder it, yet in the spring, when it beginneth to flower, they, like serpents, are striken dead with the sent thereof; and therefore, what matter is it if they mortally hate it? As for your friends, who (you say) labour to haue you reuoke your former confession, answere them, as Christ answered *Peter* in the like case. a *Get thee behind me Sathan: Thou art an offence vnto mee, because thou vnderstandest not the things that are of God, but the things that are of men.* For herein they are your foes. Now the Lord hath opened your eies, & enlightned your heart, that you might know the truth: & wil you, against your own cõscience, deny the known truth? Ah, do it not, lest ther-

a Mat. 16.23

by you displeaſe God, and fall into his hands, which is horrible to Hypocrites. [b] *Whoſoeuer (ſaith Chriſt) ſhall deny me before men, him will I alſo deny before my father which is in heauen.* [c] *Whoſoeuer ſhalbe aſhamed of me, & of my words, among this adulterous & ſinfull generation, of him ſhall the ſonne of man be aſhamed alſo, when he commeth in the glory of his Father with the holy Angels.* Forget not theſe things, but conſider of them. If your friends will be diſpleaſed and angry at your conſtancy in the truth, remember that Chriſt ſaith, [d] *Think not that I am come to ſend peace into the earth, I came not to ſend peace but the ſword;* [e] *For I am come to ſet a man at variance againſt his Father, and the daughter againſt her mother, and the daughter in law againſt her mother in law:* wherfore it is no marueil if you be at ods with your friends & kinſfolks. You ſay, you may not diſpleaſe your father, you loue him ſo well. But Chriſt ſaith, [f] *He that loueth father or mother better then me, is not worthy of me.* [g] *If any man come vnto me & hate not his own father and mother, &c. hee can not be my diſciple.* We muſt not, for the loue of parents or friends, deny, or diſſemble the truth of Chriſts Goſpel: For [h] *it is impoſſible that they which were once inlightned, and haue taſted of the heauenly gift, and were made partakers of the holy ghoſt:* [i] *and haue taſted of the good word of God, and of the powers of the world to come,* [k] *if they fall away, ſhould be renued againe by repentance,*

b Mat. 10. 33 Luk. 12. 9
c Mat. 8. 38 Luk. 9. 20
d Mat. 10. 34 Luk. 12. 51
e Mat. 10. 35 Luk. 12. 53
f Mat. 10. 37
g Luk. 14. 26
h Hebr. 6. 4
i 5
k 6

tance, ſeeing they crucifie Chriſt againe to themſelues and make a mocke of him. [l] *For if wee ſall willingly after that we haue once receiued and acknowledged that truth; there remaineth no ſacrifice for ſinnes;* [m] *But a fearefull looking for iudgement, and violent fire which ſhall deuoure the aduerſaries.* [n] *It had bin better for them* (ſaith Peter) *not to haue acknowledged the way of righteouſneſſe, then after they haue acknowledged it, to turne from the holy commandement giuen vnto them.* Wherefore in any caſe thinke vpon your ſelfe, and ſticke not boldly to confeſſe Chriſt, at all times, and in all places; for [o] *if we deny him, he will deny vs.*

[l] Heb. 10. 26
[m] 27
[n] 2 Pet. 2 23
[o] 2 Tim. 2. 12

That the pretence of nouriſhing wife and children, (though they haue no other meanes to liue) is no cauſe why we ſhould deny or diſſemble the knowne truth.

Sect. XIX.

Obiection.

Alas! I grant all theſe things to be true: Yet it is commonly ſaid. Neceſſity hath no law, *my ſtate and affaires are ſuch, that I muſt either vndoe my ſelfe and mine, or els I muſt needs ſtraine,*

yea and do quite against my knowledge & conscience. For you shall vnderstand that I haue many children at home, small, god wot, suckling infants, a lame impotent, aged and sickly wife beside. We are a great number, very poore & beggarly, hauing no manner of thing wherewith to preserue our liues, but only what I get and win by my daily labour. Now if I leaue them, they must needes starue for want of foode, they cannot go to begge (if that were lawfull) nor stirre from the house, such is their infirmitie and weaknes. Alas sir, what shall I doe in this case? For God and Nature committed the charge & care of them into my hands.

Answere.

YOur estate is lamentable, and grieuous I must needs confesse, yet no other then very often happeneth to a godly man, the child of God. Of you and such like spake our Sauiour Christ in the Gospell, when hee prophecied (among other things) of the destruction of Ierusalem, and of the end of the world

world, calling you great bellied and trauelling women, and women that giue sucke to young infants, saying (lamenting, and not cursing) [a] *Woe be to them that be with childe, and to them that giue sucke in those daies*, thereby meaning all persons, (men and women) that (their necessary affaires, so letting and hindering them) cannot confesse Christ boldly, if need require; nor flie from the infection of the poisoned and pestiferous plague of Antichrists abhominations. Yet step vnder the veile of Gods word, there you shall find comfort, and be resolued what to doe in this case. There you shall find, that if you looke for the life to come, and the blessed resurrectiō, you must in any case, freely, and boldly, confesse Christ and his Gospel, whatsoeuer shall betide you. But what shall I doe to my wife and children (say you?) Those and all other your cares you must commit to God, and trust in him, [b] *Cast all your care vpon him* (saith the Apostle) *for he careth for you*. The good [c] shepheards, as soone as the Angels told them, that Christ was borne at *Bethlem*, strait being filled with spirituall ioy, [d] went to see & visit him. They demanded not, who shal keepe the wolfe from the sheepe in the meane while, they reasoned not of it, but committed their sheepe and all other things vnto his gracious tuition, whose commandement and will they obayed. Do you so likewise, take example of these good shepheards; aske not, what shall be-

[a] Luk.21.32. Mat. 24.19 Mar.13.17.

[b] 1 Pet.5.7

[c] Luk.2. 8.

[d] 16

became of my wife & children? cõmit them, and all other things, vnto Gods mercifull protection, and he will care for them, and prouide for them in the time of dearth. It is commonly seene, that when all humane & worldly comfort faileth, in the greateſt extremity, when the danger is at the higheſt, then vnto his children, after his accuſtomed mercy, putteth he to his helping hand, and deliuereth the party from danger. Innumerable examples hereof haue we in the holy Scriptures. In what extremities were the [c] Patriarkes very often, and eſpecially [f] *Ioſeph*? and how often were they [g] deliuered? in what danger was [b] *Moſes* when he was faine to flie away for his life? and yet how he was [l] reſtored againe: in what ſtraites were the [k] people of Iſrael, being compaſſed on euery ſide, on the one ſide with the maine hoaſt of their enemies, and on the other ſide with the maine ſea, ſo that they had nothing to looke for, but preſent death, either by drowning, or elſe by the ſword of *Pharao*? and yet in this extremity they were [l] deliuered. And afterwards, when they were in great [m] miſery, how wonderfully did God deliuer them, by the hands of the Iudges? [n] *Othniel*, [o] *Ehud*, [p] *Shamgar*, [q] *Deborah*, [r] *Gideon*, [s] *Iphtaph*, [t] *Sampſon*, and others? What ſhall I ſpeak of the deliuery of [u] *Dauid* in his extreame perſecution? And of the Prophets, [c] *Eliah*, [x] *Ieremie*: [y] *Daniel*, [z] *Micaiah*, [a] *Ionah*, and others,

[e] Ge.31.&32
[f] Ge.39.10
[g] Ge.31.&32 Gen.41.40.
[h] Ex.2.14.15
[i] Exo.3.10.
[k] Exo.14.9.
[l] Exo.14.30
[m] Iudg.2.14
[n] Iudg.3.9.
[o] Iudg.3.15.
[p] Iudg.3.31.
[q] Iudg.4.5.
[r] Iudg.6.14.
[s] Iudg.11.6.
[t] Iudg 16.30
[u] 1 Sa.18.11
1 Sa 19.11.
[c] 2 Ki.1.9.11
[x] Iere.37.17 Ier.38.10.11 12.13.
[y] Dan.6.16. Da 14.29.31
[z] 1 Ki.22.27.
[a] Ionah.2.10

others, whom the Lord mightily deliuered from extreame miſeries? O but (you will ſay) theſe were of the olde Teſtament. What? is not God the ſame God ſtill? Is hee a changeling? Is not he as good vnto the people of the new Teſtament alſo? Reade the Acts of the Apoſtles, and you ſhall ſee that he is as good, & the ſame God ſtill. Who deliuered the [b] Apoſtles out of priſon, but he? Who deliuered [c] *Peter* the ſame night (miraculouſly by the miniſtery of an Angell) that *Herod* had appointed to ſlay him? Who turned the hearts of the [d] Magiſtrates, when they came to *Paul* and *Silas*, requeſting them to depart in peace, after they had ſcourged them, and laid them in the inner priſon faſt by the heeles in the ſtocks? Who deliuered [e] *Paul* from the hands of the Iewes, when they had ſworn that they would neither eat nor drinke, vntill they had ſlaine him? Verily God, and none elſe; It followeth then, that you put your whole truſt & confidence in his mercy, and he will deliuer you.

[b] Act. 5. 19

[c] Acts 12. 8

[d] Act. 26. 35 36

[e] Acts 23. 24

That the Lord will not faile his children in theſe dayes, no more then hee did in times paſt, in the old Teſtament, and in the time of the Primitiue Church.

Sect. XX.

Obiection.

Verily I beleeue these things, & acknowledge them to be true. Yet they are speciall miracles, which God wrought for the deliuery of those auncient Fathers and Apostles in the beginning and infancy of the church, when as the Gentiles & Nations were to be conuerted vnto the Christian religion, which miracles are now ceased, So that my case remaineth the same it was before.

Answere.

SVrely this is not true that you say, for euer since the Apostles time, God shewed his power in the deliuery of his seruants from the hands of their enemies, as may be seene in the tripartite and Ecclesiasticall Histories of *Eusebius*, *Zozemenus*, *Socrates*, and others. And touching our times, there is no doubt but that God worketh and faileth not his seruants at any time, when need requireth, forsomuch as the Prophet *Dauid* saith, [a] *Thou* (Lord) *hast aforetime laid the foundation of the earth, and the heauens*

[a] Ps. 102. 25

heauens are the works of thine hands. b *They shall perish, but thou shalt endure, euen they all shall wax old as doth a garment, as a vesture shalt thou change them, and they shall be changed.* c *But thou art the same, & thy yeares shall not faile.* Wherfore what the reason is, that wee see not in these dayes so many miracles, I know not, whether it be, that our sight is not so clear, or that wee haue not such faith as they had, whom God deliuered in times past, or that (as you said) after the time that God published his doctrine, so many miracles do not appear, or whether there be any other reason, God knoweth: yet you know that the Lord wāteth no power to deliuer his people, no more at this present then he did in times past: and you know also, that al things come to passe by the prouidence and fore-appointment of God; & that God turnes all things to the d best, for his elect. Wherefore repose your whole trust in God, and cast all your cares vpon him, as the e Scripture biddeth you, and he will not faile, neither you, nor yours, in the time of neede, only confesse him boldly, serue him onely, and loue him heartily.

b 26

c 27

d Rom.8.28

e 1 Pet.5.7

That we should not be afraid at the faces, behauiour, and maiesty of mortall men.

Sect. XXI.

Ob-

Obiection.

But alas sir, Our aduersaries beare such a maiesty in their manners, and such grauity in their words; they are so terrible and cruell in their dealings, with such sterne countenances, and bigge looks: they vse such reprochfull, scornfull, and slanderous words, that they face me down quite, as though my cause were not good, or I guilty of some heinous crime. And further, I am afraid I shall not bee able to answere them in such points as they will examine mee, not that I mistrust the goodnes or truth of my quarrell, but because, I feare me they will dash mee altogether out of countenance.

Answere.

THe red-hot iron being put into the water, maketh a great noyse, and seemeth to doe the water great harme, whereas in the end we find the fire thereof quenched, the force of burning lost, the heat abated, and the water little or nothing woorse. Like this bubling

Note.

bubling is our aduersaries triumph ouer vs; for though they face vs downe, though they insult against vs, yea, though they imbrue their bloudie fists in our bleeding wounds, and make to the eye a great shew of victory, yet when it cõmeth to the proofe, God will shew by a ruefull experience, that all the noise that they make, is but a sound of their owne quenching, fall, and ruine, and our estate not hurt, but bettered by their seuerity. a *Feare not them which kill the body* (saith Christ) *but are not able to kill the soule, but rather feare him, which is able to destroy both body and soule in hell.* So then, let Sathan fume, let hell roare, let the world rage, and worldlings fret neuer so much, yet be ye sure, no man can take vs out of our heauenly Fathers hands, for he is greater than all. b *In the world you shall haue affliction* (saith our Sauiour) *be of good comfort, I haue ouercome the world.* When the persecutors imprison our bodies, they set our souls at liberty with God; when they throw vs downe headlong, they lift vs vp; when they persecute vs, we flourish; when they tread vs down, we grow vp; when they despise vs, we profit; when they hurt vs, we ouercome; when they seem to conquer vs; then are we most constant, and when they kill vs, thẽ they bring vs into euerlasting life; from earth to heauen, from labour to rest, from temptations to quietnesse, from torments to delights, from worldly laughters, to a crowne of

a Mat. 10. 28 Luk. 12. 4.

b Ioh. 16. 33.

The nature of true religion is, to encreaſe by perſecution.

Violence of torments, the onely meanes to ſuppreſſe impietie and wickednesse.

of glory. Here may we behold the force and nature of the Chriſtian religion, which beyond all naturall courſe, & aboue all the reach of mans vnderſtanding, increaſeth by that meanes, by which all other things are ſuppreſſed, we haue no other way to root out ſin and wickedneſſe, and all kind of impiety, no means to aboliſh lewd behauior & diſorder amongſt men, but onely violence of torments & cruell puniſhments: for the feare of ſeuere chaſtiſement maketh men to bridle their vntamed affections, and if any be executed for great enormities, his ſin dieth with him, and ſeldome leaueth he any poſterity, that by his death is not rather diſmaid nor encouraged to follow his euill example. But in this quarrell of our faith it hapneth quite contrary: for as a good ſlip being grafted in a ſower tree, bringeth forth nee-rtheleſſe ſweet fruit, agreeable to his owne kind; and the ſap of the ſame roote, which in the crab is ſower and bitter, in the apple of the ſlip is moſt pleaſant and delightſome, and though it be loathſome in the one, it allureth in the other: So happeneth it to Gods Saints, being put in the Perſecutors handes: For their odious and intollerable cruelty, when it is practiſed vpon malefactors, breedeth terrour, and feare, and horror for the wicked fruites, for which they are puniſhed: Yet in the faithfull and Religious, the ſame bitter torments being practiſed vpon them, are

The contrary effects of puniſhment in the godly and wicked.

the

the meanes, working in them, by a true faith in Christ, to worke the pleasant and goodly fruits of their saluation; not only most acceptable vn to God, but able to allure mens hearts to taste of the same. Concerning that you say, you are afraid you shall not be able to answer your aduersaries. Feare not, only set God alwaies before your eies, & let your whole care and study be how to please him; for he shall giue you such [c] wisdome, that the enemies shall wonder at, & euen be ashamed and confounded. Consider how *Moses* behaued himselfe before *Pharao* king of Ægypt, in his glorious Maiesty & power; he, hauing the Lord alwayes before the eies of his faith, spake boldly, through the might of Gods spirit working in him, to the great terrour and astonishment of the terrible and cruel enemies. Wherefore study not what you shall answere, but speake boldly that that God shall put into your mind. Consider what Christ saith, [d] *ye shalbe brought to the gouernors and kings for my sake, in witnesse to them and to the Gentiles.* [e] *But when they deliuer you vp, take no thought how, or what ye shall speake: for it shall be giuen you in that houre what you shall say.* [f] *For it is not ye which speake, but the spirit of your father which is in you.* [g] *I will giue you a mouth and wisedome, where-against all your aduersaries shall not be able to speake or resist.* Rest vpon this promise of the Sonne of God, he is faithfull, and will not breake promise.

[c] Luk. 21. 15

[d] Mat. 10. 18

[e] 19 Luk. 12. 11.

[f] Mat. 10. 20. Mar. 13. 11.

[g] Luk. 21. 15.

Comforts

Comforts against the dulnesse of the spirit, and vnfitnesse to suffer.

Sect. XXII.

Obiection.

Yet I would very faine that it might please god to deliuer me, by some good meanes or other, out of my persecutors hands: For me thinkes, I am out of heart, and do not feele the comfort of the spirit as I was wont heretofore. I am euen as it were a blocke, and if I were inforced at this instant to suffer triall, (as surely my time is very short) I think I should be very vnwilling to endure it, as a beare to goe to the stake. Alas! how shal I suffer the rage of the fiery flames, & the terror of death, being thus lumpish and heauy, and quite destitute of all spirituall comfort?

An-

Answere.

CErtainly God loues you neuer the lesse, though you presently suffer for Christs cause, then if hee should deliuer you. In all ages God vsed his elect after the manner, which seemed best vnto his secret & vnsearchable wisdome: some he deliuered, others he suffered to taste of Christs cup; who notwithstanding were as deare vnto him, as they whō he deliuered: Yea verily, it seemeth that he better loueth, & doth more for them that suffer, thē for the rest; for he standeth by them being tormented, he strengtheneth them in faith, & maketh them perfect; whē as he doth but giue vnto such as he deliuereth some longer respit, and leaueth them in danger to fall in the like perill againe. But you say, you feele not the comfort of the spirit as you did heeretofore. Let not this terrifie you, nor make you afraid, for commonly it happeneth thus vnto Gods children. Certainely *Dauid* was in a grieuous case when he cried, [a] *My soule fainteth for thy saluation:* [b] *Mine eies faile for thy promise:* [c] *when wilt thou comfort me? for I am like a bottle in the smoke,* and when hee cried so often, [d] *quicken me according to thy word,* [e] *quicken mee according to thy louing kindnesse:* [f] *quicken mee according to thy iudgement.* And *Dauid* (you know) was the child of God, & receiued comfort againe.

That they are not lesse regarded of God who suffer, than they who are deliuered for the present.

a Psa.119.81
b 82
c 83
d Psa.119.25 107.
e 88.51
f 149

gaine. This also may bee notably seene in the late example of § M. *Robert Glouer* Martyr, in the time of Queen *Mary*, who after he was condemned by the Bishop, and was now at a point to be deliuered out of this world, it so happened, that two or three daies before his heart being lumpish and desolate of all spirituall consolation, felt in himselfe no aptnes, nor willingnesse, but rather a heauinesse and dulnesse of spirit, ful of much discomfort to beare the bitter crosse of Martyrdome, ready now to be laid vpon him. Whereupon he fearing in himselfe, lest the Lord had vtterly withdrawn his vvonted fauor from him, made his mone to some friend of his, signifying vnto him how earnestly he had prated day & night vnto the Lord, & yet could receiue no motion or sense of any comfort from him: Thē his said friend comforted him with Gods promises, assuring him in the truth therof, that he should receiue comfort, when the Lord saw his due time: and therefore desired him, whensoeuer any such feeling of Gods heauenly mercies, should begin to touch his hart, that then he would shew some signification thereof: whereby he might witnesse with him the same; and so departed from him. Now the next day, when the time came of his Martyrdome, as he was going to the place, and was now come to the sight of the stake, although al the night before, praying for strēgth & corage, he could feel none, sodēly he

§ *Acts and Monuments pag. 1555. col. 2. of the last edition.*

The Lord for a time may withdraw his comfort, but at length he visiteth againe his seruants.

hee was ſo mightily repleniſhed with Gods holy comfort and heauenly ioyes, that he cried out, clapping his hands to his ſaid friend, & ſayd in theſe words; *hee is come, hee is come; &c.* and that with ſuch ioy & alacrity, as one ſeeming rather to be riſen frō ſome deadly danger, to liberty of life, then as one paſſing out of the world by any pains of death. So he died being burnt for the teſtimony of Ieſus Chriſt, in the yeare 1555. Septem. 20. And this example moſt excellently declareth, how ſhrewdly a child of God may be humbled and ſhaken, but neuer finally forſaken. For [h] *whom the Lord loueth, he loueth vnto the end,* [i] *Him that commeth vnto me* (ſaith Chriſt) *I caſt not away.* Wherfore bee patient, and comfort your ſelfe, for the [k] Lord will not abſent himſelfe for euer. [l] *Hope in the Lord, be ſtrong, and hee ſhall comfort thine heart, and truſt in the Lord,* ſaith *Dauid.* No doubt, *Dauid* could tell what the children of God muſt do in this caſe, himſelfe being ſo often plunged in this pit. The ſunne doth not alwaies ſhine vnto vs, for it is often couered with miſty and darke cloudes, yea, and euery day it ſetteth, and doth (as it were) take his leaue from vs, as though it came no more. Yet we ſee thoſe clouds vaniſh away in time, and the cheerfull riſing of the ſunne followeth his heauy ſetting. The ſappe of the tree doth not alwaies aſcend, to make it greene & flouriſhing, but ſometimes it deſcendeth, yet it is not

h Ioh. 13. 1
i Ioh. 6. 37

k Pſalm. 23
l Pſa. 27. 14

quite gone, but hideth it selfe in the roote for a time, and afterwards it returneth againe. So fareth it with vs, we doe not alwaies feele the comfort of Gods spirit, which bringeth the sweet sappe of spirituall ioyes vnto our soules, but sometimes it withdraweth it selfe from vs for a time; then doe the blustring stormes of temptation shake off our leaues; yet neuertheless, the foundation of our hope standeth fast, our saluation is rooted in Christ, the Spirit is not quite gone (though it leaueth vs to our selues for a time) but will returne againe, and make vs greene and flourishing. The mother, after she hath felt her childe once to mooue, doth alwaies hope the best, though euer it mooue not, and when weakly it stirreth, shee hopeth that it shall haue greater strength in due time. So must wee, if wee haue once felt and tasted of the sweet ioyes of the Spirit, let vs euer hope the best, and if wee earnestly desire the same againe in more aboundance, let vs be sure the spirit stirreth in vs, and that in due time it wil shew it selfe in his full strength euen to the saluation of our soules.

Wherefore the children of God be sometimes dull.

You shall vnderstand also, that if the children of GOD did neuer fall, if wee had a liuely apprehension of spirituall comforts alwaies, then would we not make such account, and esteem so much of the sweet power of the spirit, as now we doe; yea, peraduenture wee would imagine, that, it were naturally ingrafted

ted in vs, vvhich is powred by meere grace; neither would we be so much thankfull for it vnto God, as now vvee be. Wherefore the Lord, for a while, withdraweth his spirit from vs, that it may bee the better vvelcome, and sweeter when it commeth. Therefore sticke to it constantly, for it cannot bee, but that the Lord will, at the last, satisfie your desire, with plenty of consolation, seeing your cause is so iust and true. [m] *And I am perswaded of this same thing, that he that hath begunne this good worke in you will performe it vntill the day of Iesus Christ.* [n] *For the gifts and calling of God are without repentance.* After winter commeth summer: after a foule day commeth a faire: [o] *Weeping may abide at euening, but ioy commeth in the morning.*

m Phil.1.6

n Ro.11.29

o Psal.30.5.

What a great dignitie Martyrdome is: And how we should not thinke our selues vnworthy to suffer for Christs sake.

Sect. XXIII.

Obiection.

The Lords name be blessed for all his cõforts; Now I am fully resolued willingly to suffer the extremitie of such torments, as my persecutors shall impose

vpon me, be they neuer so cruell and bloudie. Yet me thinkes I am not worthy to suffer for Christ and the verity of his Gospel, to lay downe my life in so good a quarrell; considering mine owne wickednesse, how I haue beene a great offender of Gods Maiesty, a wicked transgressor of his most holy and iust lawes. Yea, there is neuer a branch of his cõmandements, but I haue most wilfully violated, and daily infringed. Alas! I tremble to thinke of my former life, which before man was vniust, and in the sight of God vngodly. This is it that now troubles my conscience. I can hardly be perswaded that the Lord will vouchsafe such notorious sinners as I am so great dignity, as to suffer for his name; cõsidering that the Apostles (which were holy and harmeles men) greatly reioyced for this honour, for that they were counted worthy to suffer any thing for Christ. And shall I thinke my selfe worthy of the preheminence which was giuen vnto them?

Act. 5. 41.

Answere

Answere.

SVrely there is no greater preheminence in Gods Church, than to bee a Martyr, nor more renowned dignity, than to die for the profession of true religion. It is the noblest Act of magnanimity, seeing death is the hardest thing that nature can overcome; The principall act of obedience, seeing it is highly commended in Christ, who [a] *became obedient to the death, euen the death of the Crosse.* And the profitablest act (of al that may be wrought by our means) vnto the Church of God, whose glorious course is fitly expressed in the Silke-worm; which first eating it selfe out of a little seed, groweth to be a small worme, afterward when by feeding a certaine time, vpon fresh and greene hearbes, being waxed of a greater size, it eateth it selfe out of the other coat againe into a case of silke: which when it hath once finished, in the end casting the seed, for many yong to breed of, and leauing the silke for mans ornament, dieth all white and winged, in shape of a flying thing. So the Martyrs first breake out of the dead sleepe of originall sinne, by repentance and faith in Christ; by feeding on the Sacraments and leaus of Gods word, they grow to more ripenesse, casting off the coat of worldly vanities and earthly cares, and are cloathed with the silke of Religion & sincerity

a Phil. 2. 8.

The Martyrs compared to the silke-worm.

sincerite of life, in which worke, persecuting to the end, euen then when persecution is greatest, they finally (if neede require) shed their bloud, as seed for new off-spring to arise of, and leaue the silke of their godly and vertuous examples, as an ornament and mirrour for the Church, and so depart b *out of great tribulation*, hauing *made their long robes white in the bloud of the Lambe*, being winged with the innocency of their hands, cleanenesse of their hearts; by a liuely faith in Christ, they flie and c *ascend into the Lords tabernacle*, where they *rest vpon his holy mountaine*. Wherefore, though the ripe fruit of the Church be gathered, yet their bloud ingendreth new supply, for it increaseth the more, when the destruction and rooting out thereof is violently procured. It is like the bush that burned, and was not consumed. It is found by experience, that whosoeuer suffer (though he suffer for his offence) is pitied, and vnnaturall misery (though deserued) cannot but breed remorse and tenderness in the beholders. But now, when such men as be innocent in their conuersation, vertuous in their liues, learned and graue personages, (or sober and godly youthes, vertuous and honest Matrons) shall, with comfort, offer themselues to extremity, reioyce when they are tormented, goe to death as they would goe to a banquet, haue compassion vpon their persecutors and executioners, and sing Psalmes in the

b Reu. 7. 14

c Psal. 15. 1 *Sanguine fundata est Ecclesia, sanguine creuit.*

very flames; when such as neither vvant dignities to withdravv them, nor friends and family to pull them backe; nor cruell enemies to affright them, shalbe ready to change their dignity vvith disgrace, to forsake their friends, & giue themselues into the hands of their mortall enemies, onely for the testimony of a good conscience in the defence of the trueth; men must needs think: This is a thing worthy to be knovvn, and some vertue that deserueth deep consideration, for which a man is cõtent to suffer death. They want no meanes to search out the trueth, hauing both read and heard what cã be said on either side: They want not wit and iudgement to discerne the good from the bad, being persons knowne to be of deepe insight & discretion: They cleaue to the word of God only, and embrace the same, making it the only touchstone of truth, and the rule of their conscience: They haue no pleasure in paines, nor any temporall allurement to moue them to vndergoe so great misery. Yea, they haue many delights, honors & promotions to withdraw them from it. Surely, therefore it is that they find it necessary to do this, and that their saluation lieth vpon it, or else flesh and bloud could neuer digest these so heauy calamities; for otherwise, for altering opinion, or speaking a word, they might easily auoide it. So then this is the comfort of them that suffer; That their death is the meanes to raise many

The sufferings of the Saints breed remorse, and worke conuersion in the beholders.

The vertue and efficacy of martyrdome.

from death; and their patience maketh euery one inquisitiue of their religion, and desirous to know what quarrel they maintaine, & vpon what grounds; then, whē they know the truth by and by they embrace it, though it be with the losse of their lands, liberty and liues. Now to come nearer to your temptation; no doubt (being a grieuous sinner) you are vnworthy, yea, farre vnworthy to yeeld your life in such an honourable cause. What then? you are required to yeeld a reason of your faith; wil you play the Hypocrite and dissemble the same? or the Apostata and deny it? so should you adde sinne to sinne: for what greater sinne is it then to deny Christ Iesus, and the trueth of his Gospel? The Lord keep his children from such impietie. What were they (yea, euen the Apostles themselues) whō God had chosen in the beginning to bee the witnesses of his trueth, and to carry his name before the world, but men subiect to sinne and imperfections as we likewise be? God chose them first, yea, when they were his enemies: & so likewise of his singular goodnesse and infinite loue, he hath chosen you to be one of his witnesses also; *For hee that is Lord ouer all, is rich vnto all that call on him.* Rich vnto al, he excepteth none, nor accepteth persons, but receiueth al, euē all that with vnfained repentance turn from their sins, and by a liuely faith imbrace his mercies in Christ Wherfore meditate not so much on your sins,

Sanguis martyrum est semen ecclesiæ. *No man ought to think himselfe vnworthy to suffer for Christs sake.*

Rom. 10. 12 *God is no accepter of persons.*

as

as you do on the ſalue of ſin, Ieſus Chriſt our Redeemer and Sauiour; magnifie the mercies of God, and praiſe his holy name, for that in the merits of his Son, he hath choſen you, and accounted you vvorthy, not onely to beleeue, but alſo to ſuffer for Chriſts ſake.

That the voluntary death of the Diuels ſouldiers, can not make the ſuffrings of Martyrs vnregarded.

Sect. XXIIII.

Obiection.

Oftentimes we ſee that blaſphemous and abhominable Heretiques, Papiſtes, Arrians, and Anabaptiſts, do willingly ſuffer affliction for the profeſſion of their faith and faithles Religion. They ſuffer bonds and impriſonment, loſſe of liberty and liuings, yea, and of life it ſelfe. How could they haue ſuch patience in their troubles, ſuch conſtancy in their ſufferings, and ſuch inward ioy and alacrity in their deaths, if their cauſe were not good?

Anſwere.

Answere.

That many Pagans, Turkes and Atheists seeme to be patient in their torments.

HAue not the very Pagans and Infidels suffered many cruell and bloudy torments for their owne Idolatrous deuises: witnesse hereof *Socrates*, that cheerefully trampled vpon coales of fire, and supped vp a draught of deadly poison: witnes *Caius Marius*, who was whipped, racked, flayed aliue, and with great patience tasted of euery torment that sauage and bloudy Persecutors could deuise. witnes the *Turkish Monkes*, who willingly whip and slash themselues with sharpe knives, and glory, if occasion bee offered, when they may offer vp their sinfull soules, in defence of their Idolatrous Mahomet. sme. Yea, doth not experience daily manifest, with what courage and resolution, Atheists and obstinate Malefactors do suffer the torments and violence of death? What maruell then if Seminaries and popish Iebusites, neglecting their own safety, and their Princes mercy, haue, and doe daily embrace the gallowes, and desperately endure the iust reward of death. Who knoweth not but their sufferings are for traiterous attempts against their owne Prince and Country, and for matters cleane contrary to the Word of Truth, and therefore, that it may bee termed, rather Desperate Presumption, than Christian Persecution. How strong are the delusions

The sufferings of Seminaries & Iesuites is desperate presumptiō.

lusions of subtill Satan, which hath bewitcht the benummed mindes of miserable Men, so farre, that they haue not beene afraid to offer, both themselues and their young babes, thorough violent flames for the Diuels sacrifice. What? could men be so senseles, that they had no care of their owne liues, or so vnnaturall, that they had no regard of their owne children? Could not the horrible feeling of their owne proper paines, nor the outragious yelling and crying teares of their young Infants, vvorke either remorse, or pittie in the hard-harted Parents? No, no, where diuelliſh superstition sitteth Iudge, there neither Nature nor Reason, may dare to plead the cause. Lies imitate the Truth, and Superstition taketh Religion for a Patterne; wherefore it ought not to seeme strange that the Diuell is so busie to bewitche his members (after the example of the true seruants of God) to endure death. So then the Popish Iudases that die so obstinately in their errour and superstition, are the Diuels Souldiers, rather then the Lords Martyrs: neither can their desperate torments, make good Viens suffrings vnregarded. The sheepe must not leaue off her skinne, because the wolfe sometimes commeth in her likenes, neither must wee lesse esteeme the Martyres paines, because the Diuels souldiers likewise die for his sake.

Popish Iesuites are the Diuels souldiers.

What

What the enemies of the truth procure vnto themselues, by persecuting and murdering of Gods children.

Sect. XXV.

Obiection.

Now for mine owne part, being satisfied of all scruples and doubts touching this point (be it spoken with new acknowledgement of praise vnto God;) seeing we reape such excellent fruit, and so many benefits by Martyrdom: and that our Persecutors are the means of our sufferings, might they not come vpon vs and say vnto vs, in this or such like speech? Why then complain you of your persecution, if it be so glorious & so beneficiall vnto you? You shold loue those by whom you are so much benefited. If we pleasure you, thanke vs, if we profit you, we cannot doe but well in continuing our course. *I pray you resolue me of this one point, and then an end. How may we answere such as will so obiect?*

Answere

Anſwere.

VVE may anſwer them briefly in our Sauiours owne words, [a] *Surely the Sonne of Man goeth his way, as it is written of him: but woe be to that man by whom the Sonne of man is betraid; it had beene good for that man if he had neuer beene borne.* Being ſouldiers by profeſſion, vve are glad we haue ſuch occaſion to fight in defence of the truth, and yet vve are heartily ſorry to ſee them bid vs battell, by impugning & perſecuting the ſame. Howſoeuer it goeth with vs, weare ſure of the victory; If we haue the vpper hand, we haue conquered ſathan, and chaſed him out of his hant, to the confuſion of all ſuperſtition and idolatry; if we be oppreſſed and murdered for our faith, thē do we alſo ouercom by our true faith in Chriſt, who will receiue vs vnto himſelfe and giue vs the crowne of life; ſo alſo we confirme our religion to our poſterity, and ſeale it with our bloud. Wherfore, ſmall is the hurt that they doe vs, yea it is an vnſpeakeable benefit, but vnknowne is the miſery that they worke vnto themſelues, though they ſee it not, or will not ſee it: for they plucke vp the ſweete flowers, and leaue the ſtinking weedes; they cut off the fruitfull braunches, and let thoſe that be rotten and withered, alone, they burne the corne, and ſpare the ſtubble; they put

a Mat. 26. 24 Mar. 14. 21. Luk. 22. 22.

The danger that perſecutors doe incurre by perſecution.

put Noah into the Arke, and drowne themselues, whose being amongst them, kept them frō the deluge; they thrust *Lot* out of Sodom that kept the city from burning, they oppresse *Moses*, who should wrestle with Gods anger, and keepe it from them: and therefore putting the true Christian professors to death, they digge their own graues, and cut off the shot of the anchors that should saue them from shipwracke. It were great folly for a king that desired peace, to abuse, disgrace, and torment the ambassadors & seruants of a Monarch mightier then himselfe, & then to send them home thus cruelly intreated, to vtter their wrongs. Yet this is the folly and sottishnes of al Persecutours, who thinke it necessary for their peace, to impouerish, spoyle, and torment the Ambassadors of Iesus Christ, and seruants of God, and then by barbarous and sauage martyring of them, to send them to heauen, there to be continually sollicitors with God for reuenge against their murderers; still crying

The folly of persecutors.

b Reu 6.9 c 10

b *vnder the Altar, with a loud voice, saying,*
c *How long Lord, which art holy and true, dost not thou iudge and auenge our blood on them that dwell on the earth.*

FINIS.

Reuel. 7. 11.

Amen; Praiſe, and Glory, and Wiſedome, and Thanks, and Honor, and Power, and Might, bee vnto our God for euermore. Amen.

4377 add.1

THE RESOLVED Christian;

Exhorting to Resolution.

WRITTEN,

To comfort the Faint-hearted.
To strengthen the Faithfull.
To recall the Worldling:
AND
To perswade All *Men*, so to run that they may obtaine.

LONDON,
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1616.

tie, not knowing in the meane time, or rather not beleeuing, that the Holy ghost acounteth them happy & blessed, who suffer the triall of
m Iam. 1.12 the Lord patiently: m *Blessed is the man that indureth temptation, for when hee is tried, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.* But they that
n 1 Pet. 2.21 loue the Lord Iesus vnfainedly, n follow his steps, and lean to him, as well in aduersity, sorrow, and misery, as in the time of prosperity:
o 1 Cor. 13.5 for this o *loue seeketh not her owne things*: and they who seek for pleasure, ease, and rest; who follow Christ in prosperity, but leaue and fly from him in aduersity, may wel be termed
p Hebr. 12.8 p Bastards and q Hirelings, such as loue themq Iohn 10 12.13 selues, and their own filthy r lucre, and beastly
r Ioh. 12.4.5 lusts better than they doe Christ. These men
f Mat. 13.21 Luk. 8.13 when they s feele any smart of affliction, doe
t Gen. 4 13 presently t cry out, that it had bin best if they had neuer been born, or else destroyed as soon as they were born: a wicked saying, vnworthy to be heard in a Christian mans mouth. No
u 1 King. 21. 27.29 doubt but these impatient worldlings do v desire the helpe and fauour of God, but it is only because of the extremety which they suffer,
x Acts 8. 24 they x desire Gods fauor, because they would escape his rod, and therefore these be their ordinary wishes; Oh that I were well againe! O that I were rid of this paine! Oh that I were eased of my sicknes or sorrow! wherby it appeareth plainly, that, so they might haue their health,

health,and liue at their hearts eaſe,they would ſet little by the helpe or fauour of God. Yea, ſome of them are ſo farre blinded in the pit of impatiencie, that they ſticke not to offer violent hands vnto themſelues, and to ſhorten their owne liues, as did *y Abimelech*, *z Saul*, *a Achithophel*, *b Zimri*, and *c Iudas Iſcariot*, rather than by liuing they would be compelled to ſuffer any longer, ſome ſmall ſickneſſe or other calamitie,or abide the taunts of the open world. I ſpeake not this, becauſe I allow of that vnſauourie opinion of ſtoycall indolencie, or lacke of griefe; for there is no ſuch cheereſulneſſe required of vs, as ſhould take away all ſenſe and feeling of griefe and bitternes: for ſo there ſhould be no *d* patience in the Saints ſuffering of the croſſe of Chriſt, vnleſſe they were both inwardly & outwardly vexed: (*Which folly ſee refuted, Lib.2.Chap.5.Sect.17.*) but becauſe the wicked, impatient of a little affliction, doe runne into ſuch extremities.

y Iudg.9.54
z 1 Sa.31.4
a 2 Sa.31.23
b 1 Ki.16.18
c Mat.27.5

d Apo.13.10

How the godly behaue themſelues in their ſickneſſes, and other calamities whatſoeuer.

Sect. II.

WHen the godly and ſincere worſhippers of God doe feele the ſharpneſſe of pouertie, the ſting of infamie,

mie, the paine of diſeaſes, or the horrour of death; their courage [a] quaileth not, but rather [b] kicke all deſperation aſide; becauſe they vnderſtand that they muſt manfully in faith [c] beare all ſorts of croſſes and euils, they finde ſuch ſweetneſſe in the fauour & grace of God, that for the deſire they haue to the ſame, they are content, not onely to be [d] depriued of all their worldly delights & earthly pleaſures, but alſo to [e] ſuffer the rod of their heauenly father, & patiently to endure the weight of the croſſe laid on them. As the naturall childe loueth his father entirely; and though his father beat him, yet he doth loue him neuertheleſſe; ſo the children of God [f] being of a good nature, doe loue God their father with [g] all their hart, with all their ſtrength; & if he beat & correct them, yet they ceaſe not to loue him ſtill, & in loue they performe their obedience vnto him continually, ſaying with *Iob*, [h] *Though he ſlay me, yet will I truſt in him.* And therefore they arme themſelues with Patience and Hope. By Patience they [i] vanquiſh themſelues and their affections, they ouercome all calamities, and ſtand ſtedfaſt with a quiet minde, and wel diſpoſed with a reſolute heart to beare, and forbeare. Now their Hope vpholdeth Chriſtian Patience, which is [k] an aſſured expectation of thoſe things which are truly and expreſſly promiſed of God, and beleeued of vs by faith. For there is a mutuall relation of Hope to Faith.

[a] 2 Sa.16.10 Iob 2.10
[b] Act. 16.25 Ier.10.19
[c] Act.5.41
[d] Pſ. 119.71
[e] Heb.3.6
[f] 1 Pet.1.4
[g] Mat.22.37
[h] Iob 13. 15
[i] Pſa.119.71 & Heb.3.6 Iames 1.6.7
The difference between faith and hope. See cap.7. Sect.1.

Faith. Faith [l] beleeues that God ſaith truth, Hope [m] looketh for thoſe things which Faith hath beleeued: Faith [n] beleeueth that eternall life is through Chriſt our Sauiour prepared for vs, & that if [o] we ſuffer with him, we ſhall raigne with him; Hope [p] expecteth and patiently waiteth to receiue in due time the thing that God hath promiſed vnto vs; howſoeuer in the meane time it bee toſſed in aduerſities: Hope vaniſheth not away, though it ſeeth not what it hopeth for: it quaileth not, although things fall out cleane croſſe and contrary.

Hope is of things abſent.

¶ *Abraham* hoped that God would keepe his [r] promiſe with him, although he ſaw not the meanes. He hoped alſo he ſhould poſſeſſe the promiſed land, although as yet hee enioyed [ſ] not one foote of it, but ſaw it inhabited of [t] mighty Nations. [u] *Dauid* hoped he ſhould be king of *Iſrael*, and yet he was in continuall [x] danger of his life, by reaſon of the tyrannie of *Saul*: and the faithfull, in a conſtant hope of their deliuery, lay all their ſickneſſes and troubles vpon the ſhoulder of patience, and ſay with *Ieremy*, *This y is my ſorrow, and I will beare it.* They will not faint in aduerſitie, for then their [z] ſtrength were ſmall; nor want comfort in trouble; for [a] *A good conſcience is a continuall feaſt.* They wil not breake the Lords bonds, for then they were like the [b] heathen,

but wait for his leaſure, for [c] *Faith maketh no haſte.*

That

l Rom.4.3
m Heb.3.6
n Iohn 3.16
o 2.Tim.2.12.
p Rom.4.20.21.
q Ro.4.20
r Gen.12.7
ſ Geneſis 15
t Deut.7.1
u 1 Sa.13.14
x 1 Sa.19.1 & 24 1.2.3
y Ier.10.19
z Pro.24.10
a Pro.15.15
b Pſal.2.3
c Eſay 28.16

That extremitie of paines should not cause vs to be impatient.

Sect. III.

Obiection.

Oh, my sickneſſe is greeuous, and my paines extreme! I can take no reſt, neither day nor night, ſuch is the rage and violence of my diſeaſe.

Anſwere.

CHriſt telleth his Diſciples, [a] *If any man will follow mee, let him forſake himſelfe, and take vp his Croſſe and follow me.* Conſider here, how mercifully the Lord deales with vs: hee tels vs the worſt firſt, he ſheweth vs what we ſhould truſt vnto. Firſt then, we muſt [b] follow him in his afflictions, & then we ſhal [c] ſit with him at his table. The maner of Gods proceedings, is to ſend good after euill, as he made [d] light after darkneſſe; to turne Iuſtice into Mercy, as he turned [e] water into wine. See *Lib.2.Cap.3.Sect.2.* We muſt goe through a [f] ſea of troubles, before we come to the hauen of reſt. As the beaſts were firſt killed, and then ſacrificed, ſo muſt we be firſt killed, and then ſacrificed.

a Mat.16.24 Luk.9.23
b Mat.16.24
c Mat.20.21 Mark.10.37
d Gen.1.3
e Ioh.2.9
f Act.14.22

sacrificed. Sickneſſe and affliction is the knife of correction, to lop off the rotten twigs, to prune and dreſſe vs. It is the cords to bind the ramme vnto the Altar; the chariot to carrie our thoughts into heauen; the hammer which squareth the rough stones till they bee plaine, smooth, and fit for the temple; the meſſenger which is sent to compell them to the banquet which wil not come being inuited: as the rod maketh the scholler apply his book, so vnder the crosse wee apply our selues vnto wisedome. But (say you) the rod wherewith I am beaten, is sharp, & the paines intollerable. Surely [g] *no chastising for the present seemeth to be ioyous, but grieuous; But afterward it bringeth the quiet fruit of righteousneſſe, vnto them which are thereby exercised.* Behold, [h] *Christ suffered, leauing vs an example that you should follow his steps.* [i] Others of Gods Saints also suffered great torments, troubles, temptations, & grieuous afflictions, who [k] *were tried by mockings and scourgings, by bonds and imprisonment: [l] they were stoned, they were hewne asunder, they were tempted, they were slaine with the sword, they wandred vp and downe in sheepeskins, &c. being destitute, afflicted, and tormented.* What is it that you suffer being compared with their torments and trials? *See Lib. 2. Chap. 5. Sect. 14 & 15.* Be patient then, call into mind such as haue endured greater & more greeuous paines than you, and so shall your greefe seeme lesse vnto

The afflictions of the godly what it is.

g Heb. 12. 11

h 1 Pet. 2. 21 Heb. 12. 2.

i Heb. 6. 12

k Heb. 11. 36

l Ibid. 37

vnto you. To bee altogether without ſicknes,
m Iob 7.1 trouble, or ſome croſſe, looke[m] not for while
you liue in this vale. Looke not for eaſe and
quietnes vpon the earth, nor among men, but
in God alone, for whoſe ſake you muſt ſuffer
n Rom.8.35 all things, euen[n] *tribulation, or anguiſh, or perſe-*
cution, or famine, or nakednesſe, or perill, or ſword.
Wherefore once againe be ſtrong, courage
your ſelfe; and confirme your imbecility with
o1 Cor.10.13 the ſweet promiſes of the Lord, who[o] *is faith-*
full, and will not ſuffer you to be tempted aboue
that ye ſhall be able, but will euen giue the iſſue
with the temptation, that you may be able to beare
it. The Lord will come ſhortly, and giue
p Reu.7.17 ibid.21.4 you a great reward, and will [p] wipe away
all teares from your eies. *See lib.2.*
Chap.5. Sect.14.

That no man may aſſwage his griefe by laying violent hands on himſelfe.

Sect. IIII.

Obiection.

OH, but it hath tormented me thus long, and it is like to continue longer than I can beare it. I am, as it were, a marke ſet vp to ſhoote at: Well may I ſay

ſay with the Prophet. Mine eye, my ſoule,& my body are conſumed with griefe; my life is waſted with heauines,and my yeeres with mourning, my ſtrength faileth for my pain,and my bones are conſumed. I am a reproach among all mine enemies, but eſpecially among my neighbours; & a feare to mine acquaintance. *O heauy and hard ſaying,* Take vp thy Croſſe and follow me. Pſal. 31.10. 19 Mat. 16. 24.

Anſwere.

YEa,but this is much heauier and harder: [a] *Depart from me ye curſed, into euerlaſting fire, which is prepared for the diuell and his Angels.* They which follow Chriſt in taking vp their croſſe in this world,haue no cauſe to dread the ſentence of eternall damnation in the world to come: For [b] *If we ſuffer with him, we ſhal raign with him.* [c] *Surely he ſhall neuer be moued, but the righteous ſhall bee had in euerlaſting remembrance; his horne ſhall be exalted with glory.* As it is pleaſant and praiſe-worthy vnto men,to haue their children reſemble them; to haue in their of-ſpring expreſſed the future [a] Mat. 25.41. [b] 2 Tim. 2.12 [c] Pſ. 112.6.9.

Note.

image of their own fauor; so doth Christ delight to see his diuine prowes & generosity set forth in his children's acts & practises, especially to see in vs the skarres, wens and warts of his vexation and paines; which, the more they deface vs in outward shew, the more they doe beautifie vs in soule, and the more ougly they make vs in the prepostrous iudgement and mistaking of mans eie, the more amiable and glorious they render vs in the sight of God. As the scarre of a wound in the childs face, which he hath suffered in the fathers quarrell, though it disfigure his fauor, is a more edging whetstone of fatherly affection in the Parent, than if it were absent, because it yeeldeth a perpetuall testimony of a dutifull and louing child; So God, more desirous to haue vs affectionate, than fortunate children, delighteth more in our patient sufferings, sicknesses, and afflictions for his sake, which are assurances of our loue towards him, than to see vs swimme in his temporall gifts. Hee praiseth more the d Niniuites in sackcloth, and e *Iob* in the ashes, than either of them in all their pomp, & glory of their riches, wherefore then should we cry, f *Death is in the pot*, seeing Christ Iesus our Prophet hath seatoned it, not with a little flower or meale, but with his owne bloud? He hath broken the ice, hee hath g sanctified our afflictions, hee hath sweetned all our paines with the excesse of his vnspeakable loue: He hath

d Ion. 4. 11.
e Iob. 2. 8.
f 2 Kin 4 40.
g Gal. 3. 13. 14.

hath giuen vs ſuch a preſident and [h] example in ſuffering for vs, as it muſt needs ſeem little, whatſoeuer wee ſuffer for him. Let vs not be diſmaied therefore with our croſſe & affliction; let not the extremitie of the paines, the ſharpneſſe of our miſeries, nor the continuance of our ſickneſſe daunt our courage: wee are not [i] better than our Maiſter, who ſuffered farre more then we muſt; nor wiſer than God himſelf, by whoſe [k] prouidence, this affliction fel into our ſhare. Yet you ſay, your pain is like to continue longer thã you ſhal be able to beare it. But how can you remooue it from you? Will you offer violent hands vnto your ſelfe? Will you cut aſunder that which God hath ioyned, as did [l] *Achitophell*, [m] *Saul*, [n] *Iudas* and *Pilate*? Thinke you to get eaſe by ſhortning your owne life? Nay, ſo far ſhall you bee from finding any eaſe or reſt, that by ſo doing, theſe your temporall (or rather momentany) afflictions, ſhall bee turned into euerlaſting torments, in the vnquenchable flames of hell fire. Man was not borne of his owne pleaſure, neither muſt he die at his own luſt. It is written, [o] *Thou ſhalt not kill*. If wee may not kill another, much leſſe may wee kill our ſelues. God will [p] require our bloud, yea at our owne hands, if wee be guiltie of ſuch an vnnaturall murther. God hath made [q] man after his own image, and we muſt not deface the Image of God: which if wee preſume to doe,

[h] 1 Pet. 1. 21.

[i] Mat. 10. 24.

[k] Pro. 14. 31

Againſt ſelfe-murder.

[l] 2. Sam. 17. 23

[m] 1 Sa. 31. 4.

[n] Acts 1. 18.

[o] Exo. 20. 13

[p] Gen. 9. 5.

[q] Gen. 9. 6.

doe, we are guilty of horrible murder. And to that you say, you are forsaken of your friends; Christ Iesus will neuer forsake you: [r] *Him that commeth vnto me,* (saith he) *I neuer cast away.* [s] No man shall plucke you out of his hands.

r Io.6.37.39
s Ioh.10.28.

That our impatiencie doth prouoke God the more to punish vs.

Sect. V.

Obiection.

God forbid, I should make my selfe away; that was no part of my thought, but my meaning is, that my afflictions & paines be so great, so extreame, and so intollerable, that I cannot beare them patiently.

Answere.

NOt patiently? Alas, whom hurt you by your impatiency, but your own soule? Can your impatiency alter the will of God,

God, or change his purpose? No verily; Yea, by your impatiencie, you make your owne case worse, as wel by the inward griefe, which vexeth and tormenteth you, as also, because therby you tempt and prouoke the Lord, and pull downe his wrath vpon you. As earthly Parents, when they perceiue their children to be brought in good order, subiection & obedience, by their correction do then cease from beating of them: So our heauenly Father, when he seeth vs patient, and [a] humble in our affliction, is mooued to pity, so as he turneth our troubles into kindnes and doing vs good; whereas on the contrary side, by our impatiency and stubbornnesse, hee is compelled to lay more greeuous punishments vpon vs. Also as Kings and Captaines, doe more gently entreat those enemies, that haue willingly yeelded themselues into their grace and fauour; then such as bee taken Captiues, by force or doubtfull fight: Euen so doth God deale more fauourably with those, who patiently humble themselues vnder his hand, and submit them vnto his corrections, than with such, who being ouer-mastered with sensuality and pride of heart, doe continually prouoke him, and prepare themselues to hold out, and still to rebell and resist his holy will. God would not haue vs perish with the wicked, and therefore hee [b] chastiseth in vs, whatsoeuer he seeth amisse, euen in this world; so that his rods and

The effect of impatiencie.

[a] Num. 21. 7

[b] 1 Cor. 11. 30. 32

c Heb.12. corrections are testimonies, that hee accounteth vs his lawfull children, and not c bastards. We see if two children striue together, & if a man comming by, take one of them, and beat him, leauing the other, we will iudge straightway, that this man is the father of that child hee corrected, and that the other appertained not vnto him. And this is that the Apostle d 1 Pet.4.17. *Peter* meaneth, when hee saith, that d iudgement beginneth at the house of God; shewing that they are his children and houshould seruants which are afflicted in this life. Wherefore, if Carpenters strike with their hatchets vpon peeces of timber, to smooth and plaine them: If Masons polish the stones with the stroakes of an hammer; wee gather that they would employ them to some building: euen so, if God lift vpon vs his hatchets and hammers of tribulation, let vs assure our selues, that hee hath chosen vs, to put vs in the building of his holy e 1 Cor.3.9. e Temple; & so, that wee are his deere & welbeloued children. Let vs suffer our selues to be guided by him, that is infinitly f Psal.147.5. f wiser than wee, and g Ioh. 3.16. g loueth vs better than we loue our selues. As in running a race, the agility & goodnes of the horse is known: the strength and courage of the man in the combate, the sauour and qualitie of many drugs, in rubbing, bruising, or casting them into the fire, as wee doe incense: the starres which appeare not by day, shine in the night:

So

So the faith, the zeale, the constancy, the patience, and other vertues which God communicateth to his Elect, which are hid in prosperitie, doe manifest themselues in afflictions. And therefore the Apostle saith, [b] *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.* Now the Lord would make known your patience, your faith, and other vertues, and will you, kicking against the pricke, complaine of your extreame handling? Surely if you doe so, you are [i] vnworthy the least of Gods comforts: yet hath not God so dealt with you, he giues you not what you haue deserued; nay, he leaueth you not without comfort, he will not that his [k] workes should perish; wherefore you must thinke that he dealeth with you, according to his infinite mercy, as a most gracious and louing father; who will not that you should [l] perish with the wicked, [m] humbling you therfore to make you a worthy Citizen of his heauenly kingdome. To conclude, when you say the Lords prayer, you say, [n] *Thy will be done.* Now the Lords will is done towards you, and will you shew your selfe rebellious and disobedient vnto his will? So your heart denieth that which your mouth vttereth, and saith vnto you in your eare; Ah hypocrite, if thou mightest chuse, thou haddest rather that thy will might be done, then that the will of

[b] 2 Cor. 12. 10.

[i] 1 Cor. 15. 9

[k] Eze. 33. 11

[l] 1 Cor. 11. 30. 31

[m] Heb. 12. 6.

[n] Mat. 6. 10.

o 1 Pet. 5. 6. God might be done. o *Humble your selfe therefore vnder the mighty hand of God, that hee may exalt you in due time.* p *There hath no tentation taken you, but such as appertaineth to man, and God is faithfull, which will not suffer you to bee tempted above that ye be able, but will euen giue the issue with the tentation, that ye may be able to beare it.* q *By your patience possesse your soules,* saith Christ.

p 1 Cor. 10. 13.

q Luk. 21. 19.

Testimonies out of the holy Scriptures exhorting vnto Patience.

Sect. VI.

Pro. 16. 32. SAlomon, *Hee that ruleth his owne mind, is better than he that winneth a City.*

Pro. 20. 22. *Wait vpon the Lord, and he shall saue thee.*

Esay 28. 16. Isaiah, *Thus saith the Lord God, Behold I lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleeueth shall not make haste.*

Esa. 30. 18. *Yet therefore will the Lord wait, that he may*

may haue mercy vpon you, and therefore will he be exalted, that he may haue compaſſion vpon you: for the Lord is God of Iudgement; bleſſed are all they that wait vpon him.

Ieremiah, *It is good both to truſt and to wait for the ſaluation of the Lord.* Lamen.3.26

Ieſus Chriſt, *Reſiſt not euill, but whoſoeuer ſhall ſmite thee on the right cheek, turne to him the other alſo. And if any man will ſue thee at the law, and take away thy coat, let him take thy cloke alſo. And whoſoeuer will compell thee to goe with him a mile, goe with him twaine.* Math. 5. 39. Luk.6.29. Mat.5.40. 41

But that which fel on good ground are they which with an honeſt and good hart heare the Word, and keepe it, and bring forth fruit with patience. Luk.8.15.

By your patience poſſeſſe your ſoules. Luk.21.19.

Paul, *Wee reioyce in tribulations, knowing that tribulation bringeth forth patience: and patience experience, and experience hope: and hope maketh not aſhamed.* Rom.5.3. 4 5

Reioycing in hope, patient in tribulation, and Rom 12.12.

and continuing in prayer.

2 Cor.6.4. In all things we must approue our selues as the ministers of God, in much patience, in afflictions, in necessities, in distresses.

Galat.6.9. Let vs not be weary of well doing, for in due time we shall reape, if we faint not.

2 Thess.1.4. Wee our selues reioyce of you in the churches of God, because of your patience, and faith in all your persecutions, and tribulations that ye suffer: which is a token of the righteous iudgement of God, that ye may be counted worthy of the kingdom of God, the which ye also suffer.

Hebr.10.36. Ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promise.

Hebr.12.1. Cast away euery thing that presseth down, and the sin that hangeth so fast on, let vs run with patience the race that is set before vs, &c. Read out this twelfth Chapter.

Iames 1.3. Iames, knowing that the trying of faith bringeth forth patience. Be patient therefore brethren vnto the comming of

Iames 5.7. our Lord. Be ye also patient therfore, and settle

ſettle your hearts, for the comming of our Lord draweth neere.

Peter, Gird vp the loyns of your mind, be ſober, and truſt perfectly on the grace, that is brought vnto you by the Reuelation of Ieſus Chriſt. 1 Pet. 1. 13.

For hereunto are you called, for Chriſt alſo ſuffered for vs, leauing vs an example that we ſhould follow his ſteps. 1 Pet. 2. 21.

Humble your ſelues therefore vnder the mighty hand of God, that he may exalt you in due time. 2 Pet. 5. 5.

And with knowledge, temperance, and with temperance, patience, and with patience, godlyneſſe: for if theſe things be among you, and abound, they will make you that you ſhall neither bee idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt. 2 Pet. 1. 6. 8

Iohn, Dearely beloued, now are we ſonnes of GOD, but yet it doth not appeare what wee ſhall bee: and wee know, that when hee ſhall appeare, wee ſhall be like him, for wee ſhall ſee him as hee is. 1 Ioh 3. 2.

Here

Apoc. 14. 12 *Heere the patience of the Saints, heere are they that keepe the commandements of God, and faith of Iesus.*

Chap. VII.

Of the third cause that makes a worldly man to feare death, which is the want of Faith and Hope. And the remedy against the same.

That Faith is grounded vpon the Faithfull promise of Almighty God, and of the excellent effects of the same.

Sect. I.

a Ioh. 16. 20 VErely verely, a *I say vnto you* (saith Christ) *that yee shall weepe and lament, and the world shall reioyce, and ye shall sorrow, but your sorrow shall be turned into ioy.* Who would not hasten

haſten to ioy, and who would not wiſh to want ſorrow? b *I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.* Wherefore ſeeing to ſee Chriſt, is to reioyce, and ſeeing we can haue no perfect ioy vntill we ſee Chriſt; what blindnes & blockiſhneſſe, yea, what madneſſe is it to loue affliction, & to be ſo much addicted vnto miſery and worldly teares; and not rather to haſten to that ioy that ſhall neuer be taken from vs? yet this commeth to paſſe, becauſe we want Faith and Hope, becauſe we beleeue not thoſe things to be true, which God promiſeth, thereby making God c (who cannot lie) to be falſe and d a liar, like our ſelues. If a graue, laudable, and honeſt man, ſhould promiſe vs any thing, ſtraight way wee would beleeue him, neither would we thinke our ſelues to be deceiued by him, who we knew, would ſtand to his tackles and performe his promiſes. Now God ſpeaketh to vs, and dare wee (faithleſſe wretches) with an Infidel-like and vnconſtant mind, doubt of the trueth of his promiſes? e *God forbid, yea, let God be true, and euery man a liar.* So then, God promiſeth vs (when we depart this life) immortality and eternity: and will we doubt of it? This is to be altogether ignorant of God, this is to offend Chriſt the Lord & maſter of al beleeuers, with the ſin of incredulitie; & this is, being in the Church and in the houſe of faith, to forſake the church and

b 22

c 1 Tim. 2.
d 1 Ioh. 5. 10

e Rom. 3. 4.

and to deny the faith. Well was the Prophet affected, who ſaith: [f] *As the Hart brayeth after the riuers of water, ſo panteth my ſoule after thee, O God.* [i] *My ſoule thirſteth for God, euen for the liuing God: when ſhall I come and appeare before the preſence of God?* [h] *whom haue I in heauen but thee? and I haue deſired none in the earth with thee.* [i] *My fleſh faileth, and mine hart alſo, but God is the ſtrength of mine heart, and my portion for euer.* And therefore in full aſſurance and perſwaſion of the loue of God towards him, & of the truth of his promiſes, he breaketh out into admiration, ſaying: [k] *Thou wilt ſhew me the path of life, in thy preſence is the fulnes of ioy, and at thy right hand there are pleaſures for euermore.* [l] *I will behold thy face in righteouſnes, and when I awake I ſhal be ſatisfied with thine image.* How far are we from this holy affection, from this chriſtian confidence, & godly ioy? And all becauſe we haue neither Faith, nor hope. [m] By faith we are ſaued. [n] By faith we are iuſtified. [o] By faith we are regenerated. [p] By faith we ſaue our ſoules. [q] By faith we haue acces vnto this grace wherin we ſtand. [r] By faith we cal God our father. By faith we receiue thoſe bleſſings which God beſtoweth vpō vs in the Goſpel. [s] By faith we receiue Chriſt. By faith we make the merits of Chriſt to become our own merits. [t] By faith we receiue the promiſe of the holyghoſt. [v] By faith we riſe again with Chriſt By faith euery man is aſſured of his owne election.

[f] Pſal. 42. 1.
[g] 2
[h] Pſa. 73. 25.
[i] 26
[k] Pſa. 16. 11.
[l] Pſal. 17. 15.
[m] Eph. 2. 8.
[n] Hab. 2 4. Rom. 1. 17. Galat. 2. 20.
[o] Acts 15. 9.
[p] Heb. 10. 38. 39
[q] Rom. 5. 2.
[r] Epheſ 3. 12 Hebr. 10. 22.
[ſ] Eph. 3. 17.
[t] Gal 3. 14.
[v] Col. 2. 12.

ction. [u] By faith we are vnited vnto Chriſt. By faith we are the members of Chriſt. [x] By faith Chriſt dwelleth in our hearts. By faith we eat the body of Chriſt, and drinke his bloud. [y] By faith we reſiſt the Diuell. [z] By faith we are the ſonnes of God. [a] By faith the word of God is made profitable vnto vs. [b] By faith God ioyneth vs vnto himſelf. [c] By faith we ſtand. [d] By faith wee get our ſelues a good degree in profeſſing the goſpel of Chriſt. [e] By faith we haue ioy. [f] By faith we ſee inuiſible things. [g] By faith we ouercome the world. [h] By faith we obtaine alſo corporal benefits. [i] By faith are the gifts of God ſanctified vnto vs, [k] For their faith were our Fathers the Patriarkes, &c. commended. Our faith profiteth the poſterities, as did the faith of *Abraham*; the faith of them that pray for the ſanctification of infants that are baptiſed, for the conuerſion of ſinners, for help vnto the ſicke, & vnto the afflicted with any miſery, ſhall not want his effect. Finally, Faith obtaineth earthly bleſſings and benefits vnto the wicked, as the faith of *Elijah* obtained rain for wicked *Achab* and other infidels. How then can we want faith, without which we are neither regenerated, iuſtified, nor ſaued? [m] *without Faith it is impoſſible to pleaſe God.* Out of Faith iſſues Hope; which is a preſent feeling of the thing we long for; and this noriſheth & preſerues faith to withſtand any reſiſtance, & to reuince any oppoſition that ſhall be againſt vs.

[u] Col.2.7.
[x] Eph.3.17.

[y] 1 Pet.5.8.9
[z] Gal.3.26.
[a] Hebr.4.2.
[b] Oſe.2.20.
[c] Ro.11.20.
2 Cor.1.24.
[d] 1 Tim.3.13
[e] Phil.1.25.
Acts 16.34.
[f] Heb.11.1.
[g] 1 Io.5.4.5.
[h] Mat.8.10.
Mat.9.22.
Mat.15.18.
Dan.6.24.
[i] Luk.17.19.
[k] Hebr.11.
[l] Iam.5.15.

[m] Heb.11.6.

Hope, what it is.

The affinity of hope with Faith, See ch. 6. Sect. 2

vs. Hope cannot be separated from faith, yea, such as our Faith is, such is our Hope. If wee haue no Faith, we haue no Hope, and a waue-ring faith, maketh a blind hope; if our faith be firme, so will our hope be. Faith is an assurance of the loue of God in Christ: hope is a con-stant apprehension and feeling of the ioy and glory, which by that loue shall be giuen vnto vs. If we be assured that God loueth vs, which proceeds of faith, so are wee also assured that God will saue & glorifie vs, which commeth of hope. O then let vs hold fast n *the confidence and reioycing of our hope vnto the end.* o *For he that waereth is like a wane of the sea, tost of the wind and carried away.* p *Neither let that man* (sayth Iames) *thinke that hee shall receiue any thing of the Lord.* Let vs not like hirelings and prenti-ses, score vp our yeeres, looking for freedome, as being weary to serue the Lord, suffering a-ny thing any longer. Let vs be wise-hearted, & in the q assurance of our hope, trample death and damnation vnder our feet, let vs still cry, r *Euen so, come Lord Iesus.* It is reported of the swans, that they die singing; and we like swans in the assurance and liuely confidence of the fauour and mercies of God, should prepare our selues to die, reioycing and singing.

n Heb. 3. 6.. o Iames 1. 6. p Iames 1. 7. q Heb. 6. 11. r Apo. 22. 20

Remē-

Remedies against the weakenesse of Faith.

Sect. II.

THe Lord like a most bountifull & magnificent King will be angry if any man will aske a small thing at his hands, because (such is his magnificence) he had rather giue things of great worth then of smal value, his goodnes is infinite, he[a] *loueth all the things that are, and hateth none of them that hee hath made.* b *he loueth the soules of men.* Whereupon it commeth to passe, that we can no sooner wish for eternall life and true felicity, but he is ready (yea, & much readier then a man can wish) to giue and bestow the same vpon vs. Why then should we mistrust our saluation, or doubt of the sweet promises of God in Christ reuealed in his holy word? That we might be happy, he created vs of nothing, and being lost, he restored vs to life by the death of his best beloued, & only begotten Son: and being redeemed (*not with corruptible things as siluer & gold,* [d] *but with the precious blud of Christ, as of a lamb vndefiled & without spot:*) he made vs [e] heires by the law of adoptiō of the kingdom of heauen: yea, fellow-heires with Christ Iesus. And

a Wis.11.21

b Wis.11.23

c 1 Pet.1.18.
d 19
1 Cor.6.20.
1 Cor.7.23.
Heb.9.14.
1 Ioh.1.7.
Reu.1.5.
e Tit.3.5.6.7
Gal.4.7.
Rom.8.17.

this so great a benefit, which now by our hope we possesse, if we f striue manfully, and g fight a good fight, we shall shortly possesse indeed, and receiue a crowne of righteousnesse which the Lord will giue vs; for so he saith: h *Be thou faithfull vnto the death, and I will giue thee the crown of life.* Furthermore, if Christ Iesus our Sauiour hath sought for vs with so great study & indeuor, while as yet we were his enemies, and fled from him; if he bought vs for so great a price, to the end we should not lose eternall life, when wee were quite lost; how much more will hee now make vs partakers of that felicity which we desire for, and breath after so much? If the chased Hart, to auoide the greedy hounds, flyeth oftentimes to the Hunters protection, and though pursued by him, yet, by nature, hath affiance in his mercy: If one enemy sometimes findeth friendship at another enemies hand, where hee least looketh for it: why should a dutifull childe feare, or doubt to goe to his louing father, a penitent soule to his sweet Sauiour, an obedient member to be ioyned to his Head? If he came into this world to redeeme vs, why should wee doubt but at our death he will receiue vs? He that accepted his enemies, will hee reiect his friends? & he that bought vs so deare, will he refuse his penniworth? If he affect our company so much vpon earth, that he said, *My delights is to be among the children of men*; hath hee now so

f Luk. 13. 230
g 1 Tim. 6. 12.
2. Tim. 4. 7.
h Reu. 2. 10.
i Rom. 5. 10.

ſo forgotten his old loue, as not to admit vs to his company in heauen. He came into this world to purchaſe vs an inheritance, and hee went hence to prepare it for vs, and when we are to enter into poſſeſſion, will he exclude vs? can he thinke hath been our guide and guardian, all the way, forſake, and ſhake vs off in the end of our iourney? No no, *The eies of the Lord are vpon thoſe that feare him, that he may deliuer their ſoules from death.* Let vs remember his truth, in promiſing, his loue, in adopting, and his power, in performing; & our fear of death will ſoone bee altered with the deſire of the ſame. Hee came to open heauen gates, & what did he meane, but that we ſhould enter in? He came into the earth, to inure vs vnto him; and why departed hee from earth, but to haue vs follow him? Finally, he is eaſily found where he is carefully ſought, and is moſt ready to crowne the victorious conqueror. Let vs call to mind his ſweet and comfortable promiſes.

k *I am that good ſhepheard,* k *my ſheepe heare my voice, and I know them, and they follow mee.* k Ioh. 10. 11 & 27

m *And I giue vnto them eternall life, and they ſhall neuer periſh, neither ſhall any plucke them out of mine hand.* m 28.

That though a man presently feeleth not the peace of conscience, nor hath a liuely apprehension that he is the childe of God, yet hee may haue true Faith.

Sect. III.

Obiection.

Alas, I haue no faith at all, I am not assured that I am the childe of God. My conscience hath no rest, I feele no grace of the holy Ghost in me, nor any true tokens of Faith: I haue a liuely sense of the rebellion of my heart, and of my lewd conuersation: God cannot winke at sinners, except he should be vniust; and surely by this my incredulitie, I wholly renounce and reiect the grace of God. How then shall I stand before the face of God? How shall I stand before the tribunall seat of Christ Iesus? Oh vnhappy death then, that leaueth me in this perplexitie!

Answere.

Answere.

GOD is not onely a [a] Lord, and a iust [b] Iudge, but also a louing and most mercifull Father. your faith is onely weake, you are not vnfaithfull; and great is the difference betweene vnfaithfulnesse, and weakenesse of faith. The vnfaithful man [c] careth not for his saluation; [d] hee reiecteth the grace of God; or else reiecting the saluation which is in Iesus Christ alone, seeketh saluation [e] otherwhere. But the faithfull man [f] desireth and longeth for saluation; he acknowledgeth no other, but that which is in [g] Christ Iesus onely: he seeketh it in him, and would faine be assured thereof. What though you feele not that peace and ioy in the holy Ghost, so manifestly, as faith at last bringeth forth the same? Was not this the complaint of [h] *Dauid*? Yea, of Christ himselfe; [i] *My God, my God, why hast thou forsaken me?* Whereby it is manifest that they were without the apprehension and feeling of fauour and ioy. Content your selfe with this then; if you desire to haue the feeling of the assurance, that you are the child of God; if you pray vnto God, that you may attaine the same; euen this [k] desire and prayer, are vndoubted testimonies, that the spirit of God is in you, and that you haue faith already, though it be but weake and feeble. For

a Psal.68.4
b Psal. 26.1
The difference betweene vnfaithfulnes and weakenesse of Faith.
c Psal. 2.3.
d Rom. 2.4.
e Luk. 18.11 Rom 9.32.
f Psa.42.1.2
g Acts 4.12.
h Psal.22.1.
i Mat.27.46
k Gen.20 2. to 18. Gen. 22 16 18. 2 Sam 11. 15. 2 Sam. 12. 9. 1 Kin. 21.10.19. Rom.9.16. 2 Cor. 3.5. Phil.1.6. Phil.2.13.

this desire is not a fruit of the flesh, but of the
l Phil. 2. 13. l spirit, which m dwelleth in you. And this
m 1 Ioh. 3. 24. 1 Cor. 3. 16. prayer also is the work of the holy ghost, who
n Rom. 8. 26 prayeth for vs, and in vs, with groanes and
n sighes, which cannot be expressed. As a woman
that feeleth the mouings of a childe in her
wombe, though they be but small and weake,
is assured that she is with child: So, if we haue
these good motions and desires, let vs not
o Phil. 2. 13 2 Cor. 3. 5. doubt, but that wee haue the holy o spirit of
p 1 Cor. 12. 3. 4. God dwelling in vs, (who is the p author of
The combat of the flesh and the spirit is a token of faith. them) and consequently, that wee haue also
q Luk. 17. 5. faith. Furthermore, if you delight not in these
r Rom. 7. 23. infirmities, in your doubts, feares, mistrusts, to
nourish them, but are q sorrowfull for them,
and resist them to your vttermost power: then
is there a r battell within your members, be-
tweene the spirit and the flesh, between faith
and mistrust. So that you may bee assured,
there is faith in you, but assailed with doubts,
and that the spirit fighteth against mistrust, &
laboureth to ouercome it. And that these
doubts incredulities, and mistrustings, are the
f Eph. 6. 16. fiery s darts, which Sathan throweth against
your faith; which warding off the blowes as
a buckler, will at last, thrust them backe,
and quench them alto-
gether.

That

That God doth oftentimes ſuffer his children to be in a manner deſperat, and yet raiſeth them vp againe: and how we may know if we haue any faith.

Sect. IV.

Obiection.

Oh, but there was neuer none of the children of God in this caſe, euen quite deſtitute of the feeling of that ſweete ioy, the peace of Conſcience, paſſing all vnderſtanding, wherin I am: if Gods purpoſe were not to condemne mee, I perſwade my ſelfe, he would neuer lay this croſſe vpon mee. What is this want of feeling, this dulneſſe of ſpirit, theſe terrours of the minde, but ſure arguments and ſignes of vnfaithfulnes, and incredulity, and euen the very beginnings, and certaine flaſhings of hell fire.

Anſwere.

MAke not your ſtate worſe than it is, I pray God open your eyes, that you may ſee, that they that are with you,

are moe then they that be against you, as a *Elisha* prayed for his seruant. Was not *Dauid* assaulted with great feares and doubts, with mistrust, and dulnesse of spirit? What else meaneth hee by the soare and grieuous complaint that he maketh, where he saith; b *Will the Lord absent himselfe for euer? and will hee shew no more fauor?* c *Is his mercy cleane gone for euer? doth his promise faile for euermore?* d *Hath God forgotten to bee mercifull? hath hee shut vp his tender mercy in displeasure?* Whereupon he (as a desperate man) said; e *This is my death.* Now then, where was in *Dauid* the apprehension and feeling of his faith? and for all this, he had not quite lost it, yea, there was no mirror of faith better than in him. So all these complaints were but the representation of feare and despaire assailing his faith, and fighting against it. Also, how weake and small was the faith of the Apostles, when they did f not vnderstand that Christ must die and rise againe? And when they were offended at g Christ, and h forsooke him, so that *Peter* himselfe also i renounced and denied him? Yet they were not altogether without faith, howbeit then it were very small. For Christ had reprehended them before, for the weakenesse of their faith, when he called them, not infidels, but k *fearefull*, and men *of little faith*, shewing, that they had some faith, though but a little. Wherefore, if your faith bee as weake as a bruised reed;

a 2 Kin. 6. 17

b Psa. 77. 7.

c 8

d 9

e 10

f Mat. 17. 23. Luk. 9. 45

g Mat. 26. 31 Mar. 14. 27.

h Ioh. 16. 32. Mat. 14. 50.

i Mat. 26. 70. Mar. 14. 68.

k Mat. 8. 26. Mar. 4. 40. Luk. 8. 25.

reed; and if it doth but ſmoke onely, yet haue a recourſe vnto Chriſt, caſt your ſelfe vpon him, and he will ſaue you. [l] *A bruiſed reed ſhall he not breake, and the ſmoking flaxe ſhall he not quench*, as *Eſay* ſaith: There are degrees in faith, for *Paul* ſayeth; By the Goſpell, [m] *the righteouſneſſe of God is reuealed from Faith to Faith*, that is, from the weaker faith, to the ſtronger faith. Many of Gods children are like vnto the blinde man, whoſe eies Chriſt opened; [n] *and asked him if hee ſaw aught:* [o] *and hee looked vp, and ſaid, I ſee men, for I ſee them walking like trees.* And when Chriſt [p] *made him look againe; he was reſtored to his ſight, and ſaw euery man a far off cleerely.* To conclude, as true and naturall fire is knowne by the flame and heat, which are the effects and operations of it, for where theſe are, there muſt needs be fire; And if the flame become weake, yet the heat ſhall ſuffice to aſſure vs that it is naturall, and not a painted or counterfait fire. So, if this fruit of your faith be weak to feele peace in your conſcience, yet if you feele the other effect of faith, which is a deſire to the workes of the ſpirit, to walke in the obedience of God; this fruit of your faith, is to you a ſure and certaine teſtimony that it is in you, though it be but weake and feeble.

l Eſay 42. 3. Mat. 12. 20.

m Rom. 1. 17

n Mat. 8. 23.
o 24
p 25

The will of any man is accounted by God for the deed it ſelfe, as appeareth. Gen. 20. 1. Ioh. 18. Gen. 22. 16. 18. 2 Sam. 11. 15 2 Sam. 12. 9. 1 Kin. 21. 10. 19.

That

That the least measure of Faith, that is or can be, is effectuall to saluation.

Sect. V.

Obiection.

But what assurance and comfort of salvation, can such a faith, so weake, so feeble, and so small, giue mee? The temptations, wherwith I am assaulted, are strong and manifold, but my faith is weake and little. Alas, how can a little & weake faith resist such great and strong temptation? How can it quench these fiery darts of Sathan, wherewith I am pearced and sore wounded? What comfort may I looke for by such a faith?

Answere.

EVen this comfort, the assurance of your adoption. For, so you haue but [a] one sparke of true faith, and the least measure of grace, that is, or can be, euen that is effectuall to saluation. And you must consider, that to

[a] Mat. 17. 20

to speake properly, it is not faith, but [b] Iesus Christ, vvhich taueth vs; saying, in as much as [c] faith is the instrument, whereby vve apprehend, and as it vvere, the hand, vvhereby vve take hold on Christ. As by the apple of our eie, though it be but little, vve see a great mountaine; so by our faith though little, vve take and receiue vvhole Christ. A man that is in a close room, if he see the light of the sunne shine through a little hole, yet hee may assure himselfe that it shineth on the vvhole house: so if we see but a little beame of the Sunne of righteousnesse shine vpon vs, vvee may assure our selues, that the Sonne of life shineth vpon vs in his brightnesse, vvhich manifestly declareth, that vve are the children of God. Now then, as this ought greatly to comfort you, in the vveaknes of your faith; so ought it to be a sharp spurre, to inforce you to grow in faith, and dayly and hourely to pray vvith the Apostles, [d] *Lord increase our Faith*: that so at length, you may feele so much the more cleerely, and liuely; the peace and ioy of your conscience, by the assurance, that you are the childe of God, you may the more strongly resist all temptations, and glorifie GOD.

[b] 1 Tim. 1. 15. Mat. 9 13. Mar. 2. 17.
[c] Eph. 3. 17. Gal. 3. 14. Col. 2. 7. Rom. 5. 2. Heb. 2. 4. Rom. 1. 17. Gal. 2. 20. Eph. 3. 12. Heb. 10. 22.
[d] Luk. 17. 5.

Testimo-

Testimonies out of the word of God concerning life euerlasting, vnto the which the faithfull doe come by death.

Sect. 6.

Psal.31.19. DAuid, *How great is thy goodnesse, which thou hast laid vp for them, that feare thee, and done to them that trust in thee?*

Psal.36.8. *They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.*

9 *For with thee is the Well of life, and in thy light shall we see light.*

Psal.84.4. *Blessed are they that dwell in thine house, they will euer praise thee.*

Psal.118.15. *The voice of ioy and deliuerance shall be in the Tabernacles of the righteous, saying, the right hand of the Lord hath done valiantly.*

Esay 35. 10. Esay 51.11. Isaiah, *The redeemed of the Lord shall returne, and come to Sion with praise: and euerlasting ioy shall bee vpon their heads: they shall obtaine ioy and gladnes, and sorrow and mourning shall flie away.*

They

They ſhall not be hungry, neither ſhall they be thirſtie, neither ſhall the heat ſmite them, nor the Sunne; for he that hath compaſſion on them ſhall lead them, euen to the ſpring of waters ſhall he driue them. Eſay 49.10.

Ioy and gladnes ſhalbe found in Tſion, praiſe and the voice of ſinging. Eſay 51.3.

Violence ſhall no more be heard in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt call ſaluation thy wals, and praiſe thy gates. Eſay 60. 18.
Reade vnto the end of this Chapter.

Thus ſaith the Lord: I will create Ieruſalem as a reioycing, and her people as a ioy. And I will reioyce in Ieruſalem, and ioy in my people, and the voice of weeping ſhall be no more heard in her, nor the voice of crying. Eſay 65. 8. 18 19
Reade the Chapter throughout.

As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Ieruſalem. Eſay 66. 13.

And when you ſee this, your heart ſhall reioyce, & your bones ſhall flouriſh like an hearbe. 14

Ezechiel,

Ezech.34.11 Ezechiel, *Thus saith the Lord God,*
behold, I will search my sheepe, and seeke
12 *them out: As a shepheard seaweth out*
his flocke when he hath beene among his
sheepe, that are scattered, so will I seeke
out my sheep, and will deliuer them out of
all places, where they haue been scattered
13 *in the cloudy and darke day. And I will*
bring them out from the people, & gather
them from the countries, and will bring
them to their owne land, and feed them
vpon the mountaines of Israell, by the ri-
uers, and in all the inhabited places of the
14 *country. I will feede them in a good pa-*
sture, and vpon the high mountaines of Is-
rael shal their fold be, there shall they lye
in a good fold, & in fat pastures shal they
feede vpon the mountaines of Israell.

Mat.25.31. Iesus Christ, *When the son of man cō-*
meth in his glory, and all the holy Angels
with him, then shal he sit on the throne of
32 *his glory: And before him shal be gathe-*
red all nations, & he shall separate them
one from another, as a shepherd separateth
33 *the sheep from the goates. And he shall set*
the

the ſheep on his right hand, and the goats on the left: Then ſhall the King ſay to them on his right hand, Come ye bleſſed of my Father, take the inheritance of the Kingdom prepared for you from the foundation of the world. 34

In my fathers houſe are many dwelling places, if it were not ſo, I would haue told you: I goe to prepare a place for you. And if I goe to prepare a place for you, I will come and receiue you vnto my ſelfe; that where I am, there ye may be alſo. Ioh.14.2. 3

Verily verily. I ſay vnto you, that yee ſhal weepe & lament, & the world ſhall reioyce; and ye ſhall ſorrow, but your ſorrow ſhall bee turned into ioy. A woman when ſhe trauelleth hath ſorrow, becauſe her houre is come: but as ſoone as ſhe is deliuered of the child, ſhe remembreth no more her anguiſh, for ioy that a man is borne into the world. And ye now therefore are in ſorrow; but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you. Ioh.16.20. 21 22

Paul, The things which eie hath not ſeene 1 Cor.2.2.

seene, neither eare hath heard, neither came into mans heart, are which God hath prepared for them that loue him.

2 Pet. 3. 13. Peter, *we looke for a new heauen, and a new earth, according to his promise, wherein dwelleth righteousnesse.*

Apoc. 21. 4. Iohn, *And God will wipe away all teares from their eies, and there shall be no more death, neither sorrow, neyther crying, neither shall there bee any more paine: for the first things are passed. And he that sate vpon the throne said: behold I make all things new.*

CHAP. VIII.

Of the fourth cause that maketh death fearefull to a worldly man; which is his guilty conscience, and feare of Gods iudgements and punishments: and the remedies against the same.

That God is ready to forgiue our sins: and to receiue a repentant sinner into grace and fauour. Sect.

Sect. I.

AGainſt this, and the like temptation, there is no better remedy, nor more effectuall, than an vpright, godly, and religious life, which conſiſteth in the obſeruing and dooing of Gods will. [a] Not the hearers, but the doers of the Law ſhall bee iuſtified. [b] *If any man keepe my word* (ſaith Chriſt) *hee ſhall not ſee death.* But becauſe [c] *there is no man that ſinneth not*; for [d] *who can ſay, I haue made my heart cleane, I am cleane from ſinne?* [e] *if we ſay that we haue no ſinne, we deceiue our ſelues, and there is no trueth in vs.* Therefore now it remaineth, that you repent, and be ſorry for your ſins, whereby you haue tranſgreſſed the law of the Lord, offended his Maieſty, and prouoked his wrath; that now at laſt you forſake your old waies, & purpoſe to lead a godly life hereafter, if it ſhall pleaſe the Lord to raiſe you vp againe; and laſtly, that you lift vp your hart, and boldly approch vnto the heauenly throne, humbly confeſſing your offences, & with a ſure and firme confidence, in the merits and paſſion of Ieſus Chriſt, craue pardon for the ſame: for God is ready to receiue againe into grace and fauor any penitent ſinner. Yea, with faire words he allureth vs to come vnto him, and with ſweet promiſes he prouoketh vs to repentance, [f] *As I*

a Rom. 2. 13.
b Ioh. 8. 51.
c 1 Kin. 8. 47. 2 Chr. 6. 36. Eccl. 7. 22.
d Prou. 20. 9
e 1 Ioh. 1. 8.
f Ezek. 33. 10.

liue,

line, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and line. g If we acknowledge our sinnes, he is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes. The beginning of saluation, is the acknowledging of our sins, and to require pardon of him, who freely forgiueth all sinnes, h Come vnto me all ye that are weary and laden, and I will ease you. Christ being not requested, i lodged at the house of k Zacheus the Publican, who l desired only to see him, as hee passed by; affirming, that that same day m saluation was come into his house; to shew that Christ is more willing and ready to receiue vs, then wee are to aske it at his hands: n For the Son of man is come to seeke, & to saue that which was lost. This then being true; And seeing in a thousand places of the holy scriptures, it is witnessed, that to the penitent christian, all his sins & debts are forgiuen, by the meere mercy and grace of God, that they are couered and forgotten, that they are pardoned and remitted, that they are not imputed, but cast a far off and hidden: it followeth, there is no more the anger of God towards you, (if you be penitent.) Why then should you feare his iudgements, and the torments of hell fire? There is no death, where there is no sinne; for p by sinne death entred into the world, and q the wages of sinne is death. As righteousnes is the seed of life, and the cause why God iustifieth

g 1 Ioh. 1. 9

h Mat. 11. 28

i Luk. 19. 5.
k 2
l 3
m 9

n 10 Mat. 18. 11
o Mat. 9. 12 13 Luk 1. 74 Psal. 119. 12 &c.

p Rom. 5. 12
q Rom. 6. 23

iustifieth vs: So sinne is the seed of death, and the cause why God condemneth vs. Now euerie seed bringeth forth fruit according to his owne qualitie and kinde, as wheat bringeth foorth wheat, and so of all the rest. But where there is no seed sowne, what fruit is there to be hoped for? So, we hauing no sinne, ought not to feare, and stand in dread of the fruit thereof, eternall damnation, and so consequently, why should wee feare the anger and iudgements of God?

That the faithfull ought not to feare damnation, forsomuch as they be the children of God.

Sect. II.

AS it is vaine and foolish to feare sicknesses, when wee are most healthfull, and most ridiculous to feare pouertie, when we haue plenty and aboundance of all things: euen so is it meere folly, to feare the iudgements of God, when we be not in danger to fall into them at all. There is no cause then why we should bee afraid to die, perseuering constantly in the faith of Iesus Christ: For the nature of faith, as soone as it is receiued into the heart, is properly to encourage,

animate, and quicken the same. [a] *The iust shall liue by his faith*, saith the Prophet *Habbacuk*. This faith caused the Prophet *Dauid* to say; [b] *Albeit I walke in the middest of the shadow of death, yet will I not be afraid, for thou Lord art with me.* Yea, the Lord by the Prophet *Hoseah* declareth, that the faithfull shall haue God allied and joyned to them. [c] *I will marry thee vnto me for euer, yea, I will marry thee vnto me in righteousnesse, and in iudgement, and in mercy, and in compassion*: [d] *I will marry thee vnto me in faithfulnesse.* [e] *He that loueth me* (saith Christ) *keepeth my word, and I, and my Father, will come and dwell with him.* Hereupon we are called, *the Temples of the Holy ghost.* Now then seeing [g] God is with vs, who can be against vs? Furthermore, God adopteth and reputeth vs for his owne children: *You are the children of God by faith.* [i] Christ hath giuen power to all them which receiue him, and beleeue in his name, to be *the Sonnes of God.* So, being the [k] children of God, wee are also heires and fellow-heires with Iesus Christ; being children, wee are set free from sin, death, condemnation, bondage, rigour of the law, and all the forces of the Diuell; being children, we are Christs brethren, and the houshold of God, and in Gods house death dwelleth not, but in the house of Satan. And to conclude, being the children of God, God is our Father: But can a Father hate his owne Children? That were against nature.

Where-

[a] Hab. 2.4 Rom. 1.17.
[b] Psa. 23.
[c] Hos. 2.19
[d] 20.
[e] Ioh. 14.23.
[f] 1 Cor. 3.16 17.
1 Cor. 6.19
2 Cor. 6.16
[g] Rom. 8.31
[h] Gal. 3.26
[i] 1. Ioh. 1. 1 2
[k] Rom. 8.17 Gal. 4.7

Wherefore God loueth vs with a true and fa-
ther-ly loue. The Apostle saith, l *God setteth out*
his loue towards vs, seeing that while wee were
yet sinners, Christ died for vs: m *Much more*
then being now iustified by his bloud, we shall be
saued from wrath through him, n *For if when we*
were enemies, we were reconciled to God by the
death of his sonne, much more being reconciled, we
shalbe saued by his life. What man is he then, that
consideting these reasons, assureth not himself
of the fauour of God, and remooueth not all
feare, which hee hath of Gods iudge-
ments, and consequently
of death?

l Rom. 5. 8.
m 9
n 10

That the members of Christ ought not to feare death and damnation, because Christ their head, hath vanquished and ouercome them already.

Sect. III.

VVE are the o members of Christ, flesh
of his flesh, and bone of his bones
yea one with him. Christ ouercame
death, and should we feare the same? He ouer-
came it, not onely for himselfe, but for vs also:
He which hath ouercome death for vs shall
ouercome it also in vs; why then should wee
feare his sting? Christ spoiled and vanquished

o 1 Cor. 6. 15

Satan, that old ſerpent, the Prince and Lord of Death; and why ſhould wee feare his power? Chriſt accompliſhed and fulfilled the Law; why then ſhould we feare the iudgements of God? Chriſt by his perfect obedience fulfilled his fathers will, appeaſed his wrath, ſatisfied his iuſtice, and aboliſhed the curſe of the law, which is death, according as it is ſaid, [b] *O death I will be thy death.* He died, that we might liue: he roſe againe that we might be iuſtified. So then he is our Paſtor, we need not feare to be taken out of his hands. He is our Aduocate, we need not dread damnation. He is our mediator, we need not feare the wrath of God. He is our light, we need not feare darkneſſe. He is our ſhadow, we need not feare the heat of hell fire. He is our Iudge, we need not feare that ſentence ſhall be denounced againſt vs. Wherefore, let vs caſt off all feare, and horror, of death, hell, and damnation, which not hauing any power ouer the head, cannot haue any ouer the members.

[b] 1 Cor. 15.

That

That the forgiuenesse of sinnes is not a common benefit, as the secure and careles Christian imagineth.

Sect. IIII.

Obiection.

Me thinkes it were needlesse for you to trouble your selfe so much about this point for I feare not the iudgements of God, especially considering that my sins are forgiuen me: For where there is no sinne, there can be no condemnation (as you noted very well before:) And that my sinnes are pardoned, I know right well, considering it is but a common benefit, and therefore easily obtained.

Answere.

TRue it is indeede, if our sinnes be pardoned, wee shall not come into iudgement, a for hee is blessed that is eased of that burthen. But such is the sincerity and presumption of men in these daies (who neuer knew what sinne meant) that they esteeme little or nothing of the forgiuenesse of their sinnes, imagining it indeed (as you say) a common

a Psa. 32. 1. 2